# A STAFFE OF COMFORT TO STAY THE weake from falling,

*very needfull for the afflicted.*

By

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*Art thou any way tempted, or troubled? reade, beleeue, and reioyce.*

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TO THE WORSHIPFVLL HIS Chriſtian good friends, Mr. *Iames Biſſe*, and Mr. *Edward Biſſe*, Eſquires: with his very kinde welwiſher, Mr. *Robert Groue*.

TO HIS LOVING and aſſured friends, Maſter *Iohn Bernard*, and Mr. *Edward Bernard*, both of *Downeſide*, louing brethren, conſtant in vnitie.

All ſauing graces, all ſpirituall comforts for ſoules ſafety: all corporall welfare, and outward proſperitie, for encouragement to all duties *of godlineſſe. Euen ſo, Amen.*

*WOrſhipfull, and Gentlemen (my good friends) Cõforts, I well know, might*

*seeme to be vnseasonably offered in a world of security; but that also I am not ignorant, that in a secure world, many sleepe not in the cradle of security. There is a righteous* Noah, *in a world of the vngodly, & a iust* Lot *among the Sodomites, vexed in heart with their vncleane conuersation. Where many (as one of the Prophets speaketh) eate the Lambs of the flocke, and Calues of the stalls, faring, as it is said of* Diues, *deliciously euery day; there may bee some (like poore* Lazarus*) lying at their gates begging food, for*

*for preſeruation of life. while ſome, perhaps, may bee chaunting the ſong, to the ſound of the viol, and be ſinging merrily the tune of worldly contentment: Others, peraduenture, may be ſad in heart, and ſet downe heauily mourning for their miſeries. What if a* Gallio *reliſh not religion, nor doth care any thing at al, though* Paul *be ſmitten wrongfully; yet muſt we think, there be ſuch as do not forget, but truely take to heart the affliction of* Ioſeph: *while ſome are whole, not needing the Phyſician, as in their owne conceits they foolihly*

imagine; ſome other neuerthelesſe may feele their ſpirituall maladies, yea and groane vnder their burthē, deſiring to be eaſed. Albeit full ſtomackes tread vnderfoot the hony combe: yet the hungry ſoule is glad of the crummes which fall from the Lords Table. Indeede, the carnall libertine, if he may enioy worldly wealth, & earthly reſt, he feeleth no want of ſpirituall comforts, nor taketh any notice of his ſpiritual bondage; but a holy Paul, a true conuert to God, though hee haue outward contentments, yea & inward peace; yet becauſe he

*he cannot doe the good hee would, but often the euill, which he would not, he crieth out; O miserable mã that I am, who shall deliuer mee from the body of this death!*

*Therefore to those that stand in need of cõfort, and desire the words of heauenly refreshment; to those that are troubled in mind, in spirit wounded and in their conscience afflicted: to those that are assaulted by Satan, vexed by ill men, disquieted in their outward estates, crossed in the honest course of their callings, or any waies tempted; to all those, and for their sakes haue I*

*laboured in this worke of Comforts, that they may find (if God pleaſe) ſome ſolace hereby to their poor afflicted ſpirits. I ſend it not to gybing* Iſmaels, *mocking at the children of the promiſe, but to obedient and faithfull* Iſaacs; *not to prophane* Eſaus, *but to religious* Iacobs: *to* Ioſeph *in priſon and bonds, not to his brethren at libertie at home, and vnhumbled: to the oppreſſed* Iſraelites, *and not to oppreſſing* Egyptians. *I offer it not to proud and hautie* Hamans; *but to humble and mournful* Mordecayes

cayes *clothed in ſackcloth:* *to* Ieremy *and* Amos *the true dealing Prophets, and not to* Amaziah *and* Paſhur *the flattering Prieſts:* *to* Abedmelech *a godlie Courtier, and not to* Zibah *the ſycophant and couſiner:* *to a conſtant* Ruth, *not to a backe-ſliding* Orpha: *to an* Hannah, *a womã troubled in ſpirit, pouring out her ſoule before the Lord, & not to a Peninah, a vexing and vpbrayding aduerſary: not to a* Michol *mocking her Lord and huſband; but to a contemned and deſpiſed* Leah. *In a word, it is to the heauie loa-*

*den that I wish refresh-ment, and to the sorrowfull glad tidings, health to the sicke, rest to the troubled; soundnes of comfort, to the broken in heart, strength to the weak and feeble soule, and full supply of whatsoe-uer is wanting for true ioy to euery one of the Lords e-lected people.*

*Oh (my worshipfull, and worthy good friends) I wish the spirit of the Lord God vpon me, to publish power-fully good tidings to the meeke, to binde vp the bro-ken hearted, to proclaim liberty to the captiues, the o-pening of the prison to them tha*

*that are bound, to declare the acceptable yeere of the Lord, & to comfort all that mourne: this is my desire, this is the true intendment of this my labour. If God so blesse it, how ioyful & glad shall I be? and that it may be, I intreat the Lord, to appoint and giue vnto them that mourne in Sion, beauty for ashes; the ioy of oyle, for mourning; the garment of praise, for the spirit of heauines, that they may bee called the trees of righteousnes the planting of the Lord, that hee may bee glorified. This mercy I craue also of God for you, and doe desire that*

*that this my worke (which here I present to you) may bee both friendly accepted of, as I offer it for a testimony of my true and hearty affection, and also so diligently perused, as you may reape the ioyfull fruit thereof, & speake from experience the praises of God; and thus in my best well-wishes, not doubting of a kind acceptance, and your continuance of loue, I heartily betake you to the protection and louing mercies of our heauenly Father.*

Batcombe Decem. 29.

Yours in all Christian duties, and seruices of my calling,

RIC. BERNARD.

# HEAVENLY COMFORTS, AND holy contentments; ſet ont by Obiections, and Anſweres.

## Of Religion.

### Obiection.

*There is much talking & ſtrife about that, which men call Religion: but to this day I could never know certainly, what it ſhould be.*

*Anſw.* It is that, which is preſcribed in the holy Scrip-

What that is, which we call Religion.

Scriptures, called, the way of the Lord. Act.18.25.the old way,and good way.Ier. 6.16. the path of life, Psal. 16.11.the perfect way, Psa. 101.2.the way of wisdome, Prou.4.11. the right way, 2.Pet.2.15. the way of vnderstanding,Prou.9.6. the way of life, Ierem.21.8. the way of God, Matth.22. 16. Act.18.26. the way of saluation, Act.16.17. the way of truth,2.Pet.1.2. and the way of righteousnesse, 2.Pet.2.21. This Religion, pure and vndefiled before God,and the Father, is also to visit the fatherlesse and the widowes in their affliction, & to keepe our selues vnspotted of the world, Iam.1.27.

Obiect.

Obiect. *It may ſeeme by this, that Religion is but one way: and yet there are many religions, that I know not which way to turne me.*

*Anſw.* Indeed there is but one true religion, as there is but one true God and Father of all, one Lord, one Spirit, one body, one faith, one hope of our vocation, and one Baptiſme, Epheſ. 4. 5. Therefore turne neither to the right hand, nor to the left, Prou. 4. 27. For know, that hee which wandreth out of the way of vnderſtanding, ſhall remain in the congregation of the dead, Prou. 21. 16. but they that walk in the good way, ſhall finde reſt vnto their ſoules. Ier. 6. 16.

There is but one true Religion.

Obiect. *But ſo many, though they be of diuers and differing opinions, doe challenge to themſelues this one Religion, and do ſo condemne one another, as I, (an ignorant man) cannot tell what to doe, or how to know the truth.*

Meanes to know the truth.

*Anſw.* Dearely beloued (ſaith Saint *Iohn*) beleeue not euery ſpirit, but trie the ſpirits, whether they are of God, 1. Ioh. 4. 1. deſpiſe not prophecying; trie all things, and hold that which is good, 1. Theſſal. 5. 20. 21. and then if any man will doe the will of God, he ſhall know of the doctrine, whether it be of God. Ioh. 7. 17.

Obiect. *Among the pro-*

*feſſors*

*feſſors of that Religion, which ſome take to bee the beſt, there are not wanting, errors, ſects, and ſchiſmes.*

*Anſw.* There muſt bee hereſies, that they which are approued may be made manifeſt, 1. Cor. 11. 19. for from without ſhall ariſe grieuous Wolues, & enter into Gods Church, not ſparing the flocke: and from within ſhall ariſe vp men, ſpeaking peruerſe things, to draw Diſciples after them, Act. 20. 29. 30. Let not therefore this offend thee; for it muſt needs be, that offences ſhall come, Matth. 18. 7.

Obiect. *Me thinkes Religion is but a phanſie, or a policie; becauſe the moſt, of*

*what Religion ſoeuer, do liue, not anſwerable to their profeſſion, but cleane contrary.*

*Anſw.* Doe not for this, condemne Religion it ſelf: but conſider, that many are called, but few are choſen, Mat. 20. 16. That wide alſo is the gate, and the way broad, that leadeth to deſtruction, and many there be that goe in thereat: becauſe the gate is ſtrait, and the way narrow that leadeth vnto life, and few there be that finde it, Mat. 7. 13.

Chriſtianity is no grieuous yoke.

Obiect. *Nay, the bondage, and burthenſomeneſſe of Religion may ſeeme to bee the cauſe hereof, which is too heauie for any man to beare.*

*Anſw.* The law of Chriſt is a perfect law of liberty,

Iam.

Iam. 1. 25. by which hee hath made vs free, Gal. 5. 1. who exhorteth vs to take his yoke on vs, and we ſhall finde reſt vnto our ſoules; for his yoke is eaſie, and burthen light. Mat. 11. 29. 30. and his Commandements are not grieuous, 1. Ioh. 5. 3.

Obiect. *I was (I may tell you) of that Romane faith, ſpoken of through the world, as Saint* Paul *ſpeaketh, Rom.* 1. 8. *and* 16. 19. *but now am of this, called the reformed Religion; I feare me, that I haue done much amiſſe, in forſaking that, which the Apoſtle hath ſo commended.*

*Anſw.* Thou haſt not forſaken that true and ancient Catholicke faith, taught

He is happie that forſaketh Poperie.

taught by Saint *Paul*, but now doſt profeſſe the very ſame, then taught by the Apoſtles, as that *Same Epiſtle of Saint Paul*, and the reſt of the Scripture teach. But this preſent Romiſh religion thou haſt done well to forſake, therein obeying Chriſts commandement, ſhewing thy ſelfe thereby one of Gods people. Reuel. 18. 4. and ſauing thy ſelfe from that fearefull vengeance, and thoſe horrible plagues, which are to bee powred out vpon that Antichriſtian ſtate. Reuel. 14. 9. 10.

Obiect. *This our Religion hath not ſo many goodly Ceremonies; nor holy Church ordinances, to keepe the people*

*ple in deuout exercises for the seruice of God, as that hath.*

*Answ.* In vaine they worship mee (saith Iesus Christ) teaching for doctrines mens precepts. Mat. 15.9. They worship they know not what: we know what we worship: the true worshippers worship the Father in spirit, and in truth; for the Father seeketh such to worship him. God is a spirit, and they that worship him, must worship him in spirit and in truth, Ioh. 4. 22.23.24.

Poperie is onely mens precepts.

2. Cor. 3. 17. Heb. 9. 14.

Ob. *But yet this reformed Religion is euery where spoken against of many: and this I can say, that men very wise in the world, men of*

*great place, and very learned too, like that Religion, & cannot away with this, but for the preſent ſtate.*

Why wiſe men of the world cannot away with the true ſpiritual worſhip of God.

*Anſw.* Chriſtianity in the Apoſtles time, was euery where ſpoken againſt, Act. 28.22. was it therfore not ỹ Truth? And as for theſe wiſe men of the world, liking that, and diſliking this ſpirituall worſhip of God, maruell not at it. For not many wiſe men after the fleſh, not many mighty, nor many noble are called. 1. Cor. 1. 26. And the naturall man receiueth not the things of the ſpirit of God; for they are fooliſhneſſe vnto him: neither can he know them, becauſe they be ſpiritually diſcerned. 1. Cor. 2. 14

Ob-

Obiect. *Many among vs now adaies fall to that Religion.*

*Answ.* They are gone out from vs, because they were not of vs: for if they had been of vs, they would (no doubt) haue continued with vs: but they are gone out, that they might bee made manifest; that they were not at all of vs, 1. Ioh. 2.19. And this is come to passe, because they professing the truth with vs, yet receiued not the loue of the truth, that they might be saued. Wherefore God hath sent them strong delusions, that they should beleeue a lie, 1. Thessal. 2.10.11. And for this cause also, when with vs they knew God, they

Who they be, that fall to Poperie from vs, and the reasons why.

they did not glorifie him, neither were thankful, they became vaine in their imaginations, and their fooliſh heart was darkened, and by profeſſing themſelues wiſe, they are now becom fools, Rom. 1. 21. 22.

Obiect. *But that Religion hath been ſpread mightily abroad, many Monarches of the earth haue with one mind giuen their power and authoritie to that See; and kindreds, tongues, and nations, haue worſhipped the ſame.*

That whereof the Papiſts doe boaſt, is a marke of the Beaſt.

*Anſw.* This is the power of the beaſt, Reuelat. 13. 7. and of the whore ſitting vpon the waters; that is, people, multitudes, nations, and tongues, Reuel. 17. 15. worſhipping that beaſt: whoſe names

names are not written in the booke of life, of that lambe, which was ſlaine from the beginning of the world, Reuel. 13. 8.

Obiect. *If this were ſo, men of wiſedome and learning on that ſide would ſee it, without all doubt.*

*Anſw.* I may ſay with the Prophet: Stay and wonder; the Lord hath couered them with a ſpirit of ſlumber, and ſhut vp their eyes: the Prophets and the chiefe Seers hath he couered, the viſion of them al is become as the words of a book that is ſealed vp, which cannot bee read, Eſa. 29. 9. 10. 11. They know not, they vnderſtand not, becauſe hee hath ſhut their eyes that they

Why it is, that Idolaters cannot ſee their very damnable and groſſe Idolatrie.

Eſa. 29. 9.

Deut. 29. 4.

they cannot ſee, and their hearts that they cannot vnderſtand nor conſider, Eſa. 44. 18. and for that Satan worketh with all deceiueableneſſe of vnrighteouſnes in thē that periſh, that they might be damned, who beleeue not the truth, but take pleaſure in vnrighteouſnes, 2. Theſſal. 2. 10. 12. Yea, they ſeeing, will indeed not ſee; and hearing, will not vnderſtand, becauſe their hearts are hardened.

Many ſee and know the truth, which yet they will not imbrace; but with Scribes and Phariſies wilfully reſiſt it.

Obiect. *Thoſe of that Religion hope to aduance againe that ſupreme head (as they call him), and ſome with vs feare that he wil prevaile, and get dominion ouer vs.*

*Anſw.* Feare it not, their hope is vaine; he is that man of

of ſinne now in a conſumption. 2. Theſſal. 2. his fall is certainly determined. Reu. 14.8. and 18.2. The Angell hath ſworne by him that liueth for euer & euer. There ſhall be now no more time for him to encreaſe his ſtrength, and to riſe vp againe. The little booke is eaten, the witneſſes haue prophecied, Reuel. 10.5.6. 10.11. and 11.3. The ſeuenth Angell hath ſounded his trumpet, & ſo the kingdomes become the Lords, by little and little, Reue. 11. 15. The viols haue alſo a good ſpace ſince, begun to bee poured out, which are the laſt plagues of Gods wrath. The Angels that poure them out, come out of

That Antichriſt of Rome ſhall no more preuaile to rule ouer vs.

of the Temple,& ſo are for ȳ Church, & againſt the enemies thereof, whoſe power now they feele,& ſhal ſo do now for euer,Reu.15.& 16. The Lord hath giuen them blood to drink,for they are worthy, Reu.16.6. Of the ten horns,ſome haue begun to hate that whore:& in the time appointed, they ſhall make her deſolate & naked, & ſhall eat her fleſh,& burn her with fire,Reu.17.16.

Obiect. *But in the meane ſpace they murther many of Gods Saints.*

The Saints ſufferings comfortable.

*Anſw.* Great is yet the Saints comforts: for whoſoeuer will looſe his life for Chriſts ſake, ſhall ſaue it, Luk.9.24. Mat.10.39. and 16.15. Mar.8.35. yea bleſ-

ſed

ſed are ſuch, for they die in the Lord, and their workes follow them, Reuel. 14.13.

Reu.16.18. Mat.24.

Obiect. *Theſe bee good comforts; yet I reade, that before the great ouerthrow of this romiſh ſtate, & before Chriſts cõming, there ſhall be terrible daies; in which mens hearts ſhal faile them with feare, which may make vs greatly to bee diſmayed.*

The flocke of Chriſt haue no cauſe to feare.

*Anſw.* Oh, yet feare not little flocke (ſaith our Sauiour) it is your Fathers pleaſure to giue you a kingdome, Luk.12.32. In patience poſſeſſe your ſoules; for there ſhall not an haire of your head periſh, Luk. 21.18. Looke vp therefore and lift vp your heads: for euen when theſe things begin

gin to come to paſſe, the day of your redemption draweth neare, Luk. 21.28.

Obiect. *Many thinke it an idle thing, to contend and ſtriue about Religion, and to bee ſo zealous for good things, as ſome hote ſpirits be.*

It is meete to be zealous for Religion.

*Anſw.* Striue to enter in at the ſtrait gate, for many will ſeeke to enter, and ſhal not bee able, Luk. 13.24. I follow hard, or preſſe towards the marke (ſaith the Apoſtle) Philip. 3.14. who exhorteth to bee feruent in ſpirit, ſeruing the Lord, Rom. 12.11. And Chriſt Ieſus gaue himſelfe for vs, that hee might redeeme vs from all iniquity, and purge vs, to bee a peculiar people

to

to himself, zealous of good workes: and Saint *Iude* doth exhort vs also to contend earnestly for the faith, which was once deliuered vnto the Saints, vers. 3.

Obiect. *There is for all this, small profit in keeping Gods Commandements.*

*Answ.* In keeping of them there is great reward, Psalm. 19. 11. And godlines is great gaine, 1. Tim. 6. 6. It is profitable to all things, which hath the promise of this life, & the life to come, 1. Tim. 4. 8.

Religion wants not a reward. Prou. 2. 10–12. 16. 20. and 3. 2. 4. 22. 23. 24. and 4. 22.

Obiect. *I haue had now and then a mind, to haue become a diligent reader of the Scriptures, but that againe I thought thus: What profit is there in it?*

*Answ.*

It is good to ſtudie the Scriptures.

*Anſw.* The whole Scripture is giuen by inſpiration of God, and is profitable to teach, to conuince, to correct, and to inſtruct in righteouſneſſe, 2. Tim. 3. 16. It conuerteth the ſoule, maketh wiſe the ſimple, reioyceth the heart, enlighteneth the eyes, Pſal. 19. 7. 8. It is a lanterne vnto our feete, a light vnto our pathes, Pſal. 119. 105. Making abſolute and perfect the man of God vnto all good workes, 2. Tim. 3. 17.

Obiect. *Theſe meere Bible-Clerkes, that haue nothing but Scripture, & ſuch as addict themſelues thereunto, making it their chiefeſt ſtudie, are held men vnlearned, of weake apprehenſions, with-*

*without vnderſtanding and iudgement.*

*Anſw. Dauid*, the King of Iſrael, a man of warre, valiant, and wiſe, ſaith: Oh how I loue thy Law! it is my meditation all the day, Pſa. 119.97. through which hee did get vnderſtanding, verſ. 104. and became wiſer then his enemies; and got thereby more vnderſtanding then his teachers, and the ancient, verſ. 98, 99. 110. a good vnderſtanding haue they, that do thereafter, Pſa. 111.10. It is the wiſedome and vnderſtanding of Gods people; and for their knowledge & obedience to this, they are accounted an vnderſtanding and wiſe nation, Deut. 4.6.

Pſal. 19.7. & 119.130. Prou. 1.4. The word of God maketh men wiſe.

Ob-

Obiect. *But the ſtudie of this maketh men to erre, to become Schiſmatickes, and Heretickes, and vnquiet perſons in the State.*

Ignorance of the Scripture cauſeth errour.

*Anſw.* It is a ſure word, to which while wee attend, wee doe well, 2. Pet. 1. 19. and men erre, not knowing the Scriptures, Mat. 22. 29. Pſal. 95. 10.

Obiect. *Many yet that reade the Scriptures, doe run into by-paths.*

Who they be, that run into by-paths, and why.

*Anſw.* The vnlearned, and vnſtable, doe wreſt the Scriptures to their own deſtruction, 2. Pet. 3. 16. becauſe to ſome it is giuen to know ỹ ſecrets of the kingdome of heauen, and not to other ſome, Mat. 13. 11. to whom God giueth not eyes

to

to see, nor hearts to perceiue, Deut. 29.4. for he resisteth the proud, and giueth grace vnto the humble. 1. Pet. 5.5.

Obiect. *If religion were so good, so comfortable a thing as men say: then many that haue seemed most forward, and zealous, would not forsake their such godlinesse, zeale, and sincerity, for earthly pleasures, which they once condemned; for profits, which they once neglected, and for honours, which seemed to bee greatly despised, and which they formerly haue inueighed against. This is to mee a great stumbling blocke, and maketh me verily to thinke, that men, which speake so much of the comforts,*

*forts, and ioy in Religion, doe but counterfeit, and talke of more then either they feele, or Religion indeed can afford them.*

The godly feele comfort in Religion.

*Answ.* The kingdome of God is righteousnes, peace, and ioy in the holy Ghost, Rom. 14. *Dauid* felt Gods word sweeter then honey, and the honey combe; and saith, they are more to bee desired then gold, yea then much fine gold, Psal. 19.10. Hee reioyced in the way of Gods testimonies, as much as in all riches, Psalm. 119. 14. and such ioy and comfort found he in the exercises of Religion, that hee wished to dwell in the house of the Lord, all the daies of his life, Psal. 27.4. Now hee being

Psal. 119.72. 103. 127. and 19.9.

Psal. 84.1. 2. 3.4.10. and 122.1.

being a man after Gods owne heart, did not counterfeit; and therefore Religion giueth singular comfort to the truly godly. As for the backsliding of some from their godlinesse, zeale, and sincerity; it ought not to make vs to bee offended with Religion it selfe, to thinke it affoordes no comfort: for there be that heare and receiue the word with ioy, & yet for want of root, endure but a season, Matth. 13.20.21. *Demas* for profit forsooke his profession, 2. Tim.4.10. and zealous *Iehu*, for honour, left the true seruice of God, and worshipped Idols, 2. King. 10. 31. *Salomon* the wise, that loued the Lord in the be-

Religion it selfe not to be the worse esteemed of, because men fall from it.

ginning, 1. King. 3. 3. afterwards through fleshly pleasures, had his heart in his old age turned to vanity, 1. King. 11. 4.

Obiect. *These sorts of men, thus declining from goodnesse, do often prosper in this World: they get preferment in the Church, and in the Common-wealth: and*

Matth. 12. 43 Luk. 11. 24. 46.

*are not the least aduersaries to that their own former shew of goodnesse; and therefore it may seeme, that God is not offended with them, neither is it any great matter, whether we be religious or prophane, so be it, that we walke wisely after the world.*

Ier. 15. 6.

*Answ.* It had been better for these persons, not to haue knowne the way of righ

righteouſneſſe, then after they haue knowne it, to turne from the holy commandement deliuered vnto them. For it is happened vnto them, according to the true prouerbe: The dog is turned to his owne vomit againe, and the ſow that was waſhed, to her wallowing in the mire, 2. Pet. 2. 21. 22. Howſoeuer they enioy the world, as *Iehu* did, yet God taketh no pleaſure in them, Hebr. 10. 38. and vnleſſe they doe repent with *Peter*, and returne, confuſion ſhall light vpon them, Ier. 17. 13. Pſalm. 125. 5. for the righteous ſhall not liue for his former righteouſneſſe, in the day of his tranſgreſſion, Ezech. 33. 12. If

Backſliders are in a moſt fearfull condition.

he be turned away from his righteouſnes,& doth commit iniquitie, according to the abominations that the wicked man doth, his righteouſneſſe that hee hath done,ſhall not bee mentioned; but in his tranſgreſſion that he hath committed, and in his ſinne that he hath ſinned, in them ſhall he die, hee ſhall die euen for the ſame, hee ſhall euen die for his iniquitie that hee hath done,Ezech.18.24.26.

Obiect. *Seeing this is ſo, that a man may enter into the profeſſion of Religion,and afterwards ſlide backe, and bee plagued of God for the ſame,it maketh me fearefull to begin to enter into that ſtrait way, leſt being wearie*

*of*

*of well doing, I fall away, and my laſt ſtate bee worſe then the firſt, as Chriſt himſelfe tels vs.* Luk.11.26.

*Anſw.* The foundation of God remaineth ſure, and hath his ſeale, the Lord knoweth who are his, 2. Tim.2.19. they heare his voice, and follow him, Ioh. 10.27. for all that the Father giueth him, ſhall come to him: and him that commeth, will he in no wiſe caſt out: becauſe he came down from heauen, not to doe his owne will, but the will of him that ſent him: and this is the Fathers will that ſent him; that of all which hee hath giuen him, hee ſhould loſe nothing, Ioh.6.37.38. 39. for he giueth to them e-

The elect cannot vterly periſh.

ternall life, and they ſhall not periſh, neither ſhall any pluck thē out of his hands; his father which gaue them to him, is greater then all, and no man is able to pluck them out of his Fathers hands. Ioh. 10. 28. 29. Therfore feare not to come to him; for if thou bee the Lords, thou ſhalt alſo euer remaine with him.

## Of religious Perſons.

Ob. *GOd maketh no more reckoning of thoſe perſons that are called religious, then hee doth of others, for any thing I know.*

*Anſw.* If heerein the Lord himſelfe by his word may

may be beleeued: then verily the Lord doth most highly esteeme of them, & most blessed are they. Blessed is the natiō, whose God is the Lord, and the people whom hee hath chosen for his owne inheritance, Psal. 33. 12. his eyes are vpon them, vers. 18. with mercy he compasseth them, Psalm. 32. 10. the Angell of the Lord campeth about them, Psalm. 34. 7. to them there is no want, vers. 9. of that which is good, vers. 10. his eyes are vpon them; his eares are open to their cry, vers. 15. and deliuereth thē out of all their troubles, ver. 17. Psal. 22. 24. from death, from famine, Psalm. 33. 19. he vpholdeth them, Psalm.

The religious are in high esteem with God. Psal. 73. 1. & 119. 165. Prou. 12. 2. and 13. 21. and 3. 33. and 15. 9. Eccles. 2. 26. and 9. 12. Esa. 3. 10. Psal. 84. 4. 5. 11. and 85. 8. and 91. 1—16. and 92. 12. 13. 14. Psal. 34. 9. with 91. 10. Esa. 65. 13. 14

37.17. and preſerueth them for euer, verſ. 28. for hee delighteth in them to doe them good, Ier. 32.41. Pro. 11.20. and hee that toucheth them muſt know, that hee toucheth the apple of Gods eye, Zach. 2.8.

Obiect. *If the Lord ſo delighted in them, and loued them, ſurely the world would not ſo hate them, as it doth.*

The world hateth the godly, and why.

*Anſw.* Yes, becauſe the Lord loueth them, and hath choſen them out of the world; therefore the world hateth them, Ioh. 15. 19. Chriſt our Sauiour, is the euer beloued of God; yet the world hated him, verſ. 18. Ioh. 7.7. ſo doth it al Chriſts true Diſciples, for that hee hath

hath giuen them his word, and becauſe they are not of the world, Ioh. 17. 14.

Obiect. *They bee of the meaneſt ſort of people, for the moſt part, that either are, or elſe do carrie the ſhew of hearty affection to Religion, which in reaſon, me think, ſhould not be Gods choyce.*

*Anſw.* I thank thee (ſaith our Sauiour) O Father, Lord of heauen and earth, becauſe thou haſt hid theſe things from the wiſe and prudent, and haſt reuealed them vnto babes; euen ſo Father, for ſo it ſeemed good in thy ſight, Mat. 11. 25. God calleth not many (though ſome) noble, mighty, and wiſe men after the fleſh; but hee chuſeth the

The meaner ſort haue often greater meaſure of grace in this world, then the great ones, Luk. 10. 21.

foolish things of the world, to confound the wise; the weake things to confound the mighty; & base things, and things that are despised hath God chosen; yea and things that are not, to bring to nought things that are; that no flesh should glory in his presence, 1. Corinth. 1.26—29.

Obiect. *They are despised, as of no value with men.*

What the godly bee with God.

*Answ.* But with God they are a chosen generation, a peculiar people, 1. Pet. 2.9. and his chiefe treasury, Exod. 19. 5. Psalm. 135. 4. And take heed saith our Sauiour, that yee despise not one of these little ones: for I say vnto you, that in heauen their Angels doe alwaies

waies behold the face of my Father, which is in heauen, Mat. 18. 10.

Obiect. *They bee all accounted as base and vile, and are not of men beloued.*

*Answ.* But they be precious in Gods sight, honourable and beloued, who wil giue men for them, & people for their life, Esa. 43. 4. Ioh. 14. 21.

Obiect. *None delight in their companie.*

*Answ.* But the Lord delighteth in them, Prou. 11. 20. and a *Dauid*, a man after the Lords heart, hath his eyes vpon the faithfull: hee delighteth in the Saints that are in the earth, and in them that excell in vertue, Psalm. 16. 3. God delighteth in them. Luk. 6. 22. 23

Obiect. *The best sort auoideth*

*noideth their companie, and cannot endure them.*

God will dwell with the godly. Esa. 57.15.

*Answ.* But God the Father, and Christ his sonne, will come vnto them, and make their abode with thē, Ioh. 14.23. and a *Dauid* wil haue such to dwell with him, Psal. 101.6.

Obiect. *These men are not so well esteemed of, as many others be, which are not of their stampe.*

*Answ.* But (saith *Salomon*) the righteous is more excellent then his neighbour, Prou. 12.26.

Obiect. *They be hated of not a few.*

*Answ.* They that hate the righteous, shall be desolate. Psal. 34.21.

Obiect. *They bee mocked,*

*ked, derided, and laughed to scorne.*

*Answ.* So was *Dauid*, Psa.22.7. other godly men, Psalm. 123. 3.4. and Iesus Christ himselfe, as that Psalme sheweth; and the Euangelist, in Matth. 27. 39. the seruants may not looke to be better then their Master. Psa.44.13.14

Obiect. *I think they carrie a hell in their hearts, they are neuer merrie like other men.*

*Answ. Salomon* saith the contrary, that God giueth to a man, that is good in his sight, wisdome, and knowledge, and ioy, Eccles.2.26. and againe hee saith, the righteous sing and reioyce, Prou.29.6. but in the Lord, Phil. The godly are of a merrie and glad heart. Psal.118.15.

Phil.4.4. Pſalm.64.10. and in goodneſſe, 2. Chro.6.41. and this their ioy ſhall not bee taken from them, Ioh. 16.22. folly is ioy to him that is deſtitute of vnderſtanding, Prou. 15.21. but the godly cannot (as the foole doth) make a ſport of ſinne, Prou. 10.23. and 14.9. and reioyce in doing euill, as the wicked do, Pro. 2.14.

Obiect. *I cannot perceiue for all this, that they thinke they may be merrie.*

They may be merrie.

*Anſw.* They are exhorted to bee merrie, and to reioyce, Pſal.33.1. and heartily, Pſal.95.1. and continually, Phil.4.4.1. Theſſ.5.16.

Obiect. *Yea, but I meane in honeſt mirth, in things in-*

*indifferent.*

*Answ.* Yes verily, they know that zealous *Dauid* might play on a harpe, and sing as he did, 1. Chron. 13. 8. Holy *Iob* might take pleasure in his harp and organ, cap. 30. 31. and that the people of God may make good cheare, eate, & drink, and bee merrie, Nehem. 8. 1. King. 4. 20. But herein they reioyce, as if they did not reioyce, as the Apostle exhorteth them, 1. Cor. 7. 30.

They may vse honest recreations.

Obiect. *If this bee so, I could almost be one of these, but that the wicked are so ouer them, and will so bee, I thinke for euer, though they suppose the contrary.*

*Answ.* The prosperity of

The wicked shall not euer rule ouer the godly. Pro.14.19.

of the wicked is but slipperie, Psal.73.18.19.who one day shall burne as an ouen, and be as stubble, and haue neither roote nor branch; when vnto them that feare the Lord,the sonne of righteousnesse shall arise, who shall tread downe the wicked,euen as ashes,vnder the soales of their feet, Mal.4. 1.2.3. yea the Saints shall iudge the world, 1.Cor.6. and others shall be made to come and worship before their feet,Reuel.3.9. So as then shall men easily discerne betweene the righteous and the wicked; betweene them that fear God, and them that feare him not,Mal.3.18.

Of

## Of Gods Church.

Ob. *GOds people and Church heere is tossed too and fro, as if God did altogether neglect vs.*

*Answ.* We are here but pilgrims and strangers, 1. Pet. 2. 12. and not of the world, Ioh. 15. yet God hath an eye vnto vs, 1. Pet. 3. 12. hee counteth all our wandrings, Psalm. 56. 8. he followeth vs, whither soeuer wee goe, Iosh. 1. 9. and causeth his Angels to take charge of vs, Psal. 91. 11. and 34. 7. who alwaies attend before God for our safety, Matth. 18. 10. Hebr. 1. 14.

The Church is not neglected of the Lord.

Obiect.

Ob. *Yet I am not a little troubled, to see the godly on the one hand so brought vnder, vexed, and persecuted; and the proud aduersaries on the other hand so lifted vp, liuing at ease, in all outward peace, and worldly contentments.*

No cause is there, to grieue at the prosperity of the wicked.

*Answ.* Fret not thy selfe because of the prosperity of the wicked, neither enuie at them, Prou. 23. 17. and 24. 1. Psal. 37. 1. for they shall soone bee cut downe like grasse, and wither as the greene herbe, Psal. 37. 2 yet a little while and the wicked shall not bee: yea thou shalt diligently consider his place, and it shall not be, vers. 10. their armes shall be broken, vers. 17. they shall perish

periſh and become as the fat of lambs, they ſhall conſume, into ſmoake they ſhal conſume away, verſ. 20. The righteous ſhall reioice when hee ſeeth the vengeance, hee ſhall waſh his feete in the blood of the wicked: ſo that a man ſhall ſay; verily there is reward for the righteous; verily, he is a God, that iudgeth in the earth, Pſal. 58. 10. 11. Pſalm. 37. 35. 36.

Obiect. *Yea, but in the meane ſeaſon they plot againſt the iuſt.* Pſalm. 37. 12. 32.

*Anſw.* The Lord ſhall laugh at them; for he ſeeth that their day is comming, Pſal. 37. 13.

Obiect. *But they watch the righteous and ſeeke to ſlay him: they haue drawne* Pſal. 37. 14.

*out*

*out the ſword to ſlay ſuch as be of an vpright conuerſation.*

*Anſw.* Feare them not, the ſword ſhall enter into their owne heart, Pſal. 37. 15.

Obiect. *But they haue gotten him into their hands, and condemned him.*

*Anſw.* The Lord will not leaue him in their hands, nor condemne him when he is iudged, Pſal. 37. 33.

Obiect. *Oh, the enemie rageth, and ſeeketh to ouerflow vs as a flood: what is to be done?*

*Anſw.* Stand ſtill, feare not, behold the ſaluation of the Lord, Exod. 14. 2. Chro. 20. for ſafety is of him, Pro. 21.

21.31. who ſitteth vpon the flouds, and is King for euer, Pſal. 29. 10. and 96. 10. to deliuer his Saints out of the hands of the wicked, Pſalm. 97. 10.

Obiect. *We are in preſent danger.*

*Anſw.* God is our refuge and ſtrength, a very preſent helpe in trouble. Pſal. 46. 1. 5.

Obiect. *We want ſtrength.*

*Anſw.* The Lord will giue ſtrength vnto his people, Pſal. 29. 11.

Obiect. *Our enemies are vnreconcileable, ſo as they will moſt cruelly torture and torment vs, if they get vs into their hands.*

*Anſw.* If our waies pleaſe the Lord, hee will make

make our enemies be at peace with vs, Prou. 16. 7. and will ſhew mercies vnto vs, ỳ they may haue mercy vpon vs, Ier. 42. 12. & 15. 11.

Obiect. *Ah, but we haue by our ſinnes ſo prouoked him vnto wrath, that wee may iuſtly feare he will indeed vtterly caſt vs off.*

God will not vtterly caſt his off. Lam. 3. 31. 32. Ier. 51. 5. 1. Sam. 12. 22.

*Anſw.* The Lord will not caſt off his people, neither will he forſake his inheritance, Pſalm. 94. 14. If wee repent, hee will, alſo repent of the euill, which hee hath thought againſt vs, Ierem. 18. 8. for he retaineth not his anger for euer, Mic. 7. 18. it endureth but a moment, Pſalm. 30. 5. becauſe he delighteth in mercy, Mich. 7. 18.

Ob-

Obiect. *I wonder at this, that the Lord letteth many of them, that most sincerely serue him, to bee persecuted, & murthered of the enemies.*

*Answ.* Maruell not; for it is giuen to them in the behalfe of Christ, not onely to beleeue on him, but also to suffer for his sake, Phil. 1. 29. whose death is pretious in Gods sight, Psal. 116. 15. whose suffering is also vnto them an euident token of saluation; but vnto their enemies, a manifest token of damnation, Phil. 1. 28. for, it is a righteous thing with God, to recompence tribulation to them that trouble the godly; but to these, rest with God, when the Lord Iesus shall be reuealed from hea-

The godly must suffer, and why.

heauen, 2. Thessal. 1. 6. 7.

Obiect. *The Lords wrath hath been long vpon his people, euen to consume them, and cruell tyrants haue exercised their malice vpon them, no small space of time.*

Why the wicked are suffered to tyrannize ouer the godly.

*Answ.* The Lord will not leaue his altogether vnpunished; yet will he correct in measure, and not make a full end of them, Ier. 30. 11. for it hath pleased him to make them his people. 1. Sam. 12. 22. onely hee turneth his hand vpon them, to purge purely away their drosse, and to take away all their tinne: afterwards they shall bee accounted a righteous and faithfull people, Esa. 1. 25. 26. for the tyrannie of the enemies know,

that

that they be but the rod of the Lords anger, their power, his ſtaffe of indignation, Eſa. 10.5. the axe which he heweth with, ver. 15. to accompliſh what he himſelfe hath determined vpon his people, and the very time is ſet downe, Ier. 29. 10. Gen. 15.13. which being expired, he will certainly ſet his people at liberty, Gen. 15.14.16. Ier. 29.10. 11. Eſa. 10. 25. 27. and deſtroy the aduerſaries, Gen. 15.14. Eſa. 10.12.16.17.18. 25.26. and 14. 25. Ier. 30. 16. and 50. 18. and 51. 24. Therefore (ſaith he) reioyce O ye nations with his people: for he will auenge the blood of his ſeruants, and will render vengeance to

his aduersaries, and will bee mercifull vnto his people, Deut.32.43.

Obiect. *But they may be perhaps forgotten, and so bee as a forsaken people.*

God neuer doth forget his.

*Answ.* Can a woman forget her sucking child, that shee should not haue compassion of the sonne of her wombe? Yea, they may forget; yet will not I forget thee (saith the Lord): behold I haue grauen thee vpon the palmes of my hands, Esa.49.15.16. I haue for a moment forsaken thee: but with great mercy will I gather thee: In a little wrath I hid my face from thee, for a moment: but with euerlasting kindnesse will I haue mer

mercy on thee, & my kindneſſe ſhall not depart from thee, neither ſhall my couenant of peace bee remoued, ſaith the Lord thy Redeemer, that hath mercy on thee, Eſa. 54. 7—10.

Obiect. *The Pope, and his power, make great preparation againſt vs, of the reformed religion, to root vs ont, and to deſtroy vtterly our names from vnder heauen.*

*Anſw.* Feare not, let vs not bee faint hearted, for theſe ſmoaking firebrands, their counſell is wicked, & it ſhall not ſtand, neither ſhall it come to paſſe. Eſay 7. 4. 7. Eſa. 8. 9.-13. & 41. 10.-16.

Obiect. *Theſe our enemies haue their Diuiners,*

*and their Wise men, they giue credit to their Machiauilian Iesuites, and their conuring Priests, mocking at the Preachers of Gods word among vs.*

*Answ.* The Lord doth frustrate the tokens of the liars, and maketh the diuiners mad, and turneth wise men backward, and maketh their knowledge foolish; but confirmeth the words of his seruants, and performeth the words of his Messengers, Esa. 44. 25. 26.

Obiect. *The Church is robbed of these seruants and messengers, the true Pastors, by Antichrist; the vision thus failing, the people perish.*

*Answ.* Returne ( saith the

the Lord) for I am merciful, I will not keepe anger for euer, but if you so do, I will giue you Pastors according to my hart, which shall feed you with knowledge and vnderstanding, vers. 15. so will I saue my flocke, and they shall no more bee a prey, Ier. 3. 12. 15. Ezech. 34. 21.

People that seeke to please God, shall haue faithfull Pastours.

Obiect. *The shepheards feede themselues, & not their flockes, they eate the fat, and cloathe themselues with the wooll, but suffer the Lords flocke to be scattered, and to become a prey vnto the beasts of the field. Few care to strengthen the diseased, to heale the sick, to bind vp that which is broken, to bring backe that which was driuen away,*

Ezech. 34. 4.

*away, and to ſeeke vp that which is loſt, but with force and cruelty to rule them.*

Ill Shepheards ſhall not alwayes fleece the flocke. Ier.23.1.2.

*Anſw.* Behold, (ſaith the Lord) I am againſt theſe Shepheards, and wil require my flocke at their hand, and cauſe them to ceaſe for feeding the flock, neither ſhall theſe Shepheards feed thē-ſelues any more. I will deliuer my flocke from their mouth, that they may not be meate for them. I will my ſelfe feede them in a good paſture, they ſhall lye in a good fold, and in a fat paſture ſhall they feed. I wil ſeeke that which was loſt, and bring again that which was driuen away. I will binde vp that which was broken: and wil ſtrengthen

Eſa. 40.11.

that

that which was ſicke. And I will ſet one ſhepheard ouer them, that ſhall feed them; and he ſhall be their Shepheard. I the Lord will bee their God, and my ſeruant a Prince among them: I the Lord haue ſpoken it. Yea I will cauſe the euill beaſts to ceaſe, and wil breake the bands of their yoake, and deliuer them out of the hands of thoſe, that ſerue themſelues of them. Ezec. 34. 10. 14. 16. 23. 24. Ier. 23. 4. 5.

## Of a godly mans tentations, and of one called vnto the state of grace.

Ob. *WHen I was baptised, I made a straight couenant then to become a true and faithfull seruant to Christ; but yet, alas, I did sinne and offend my God, through my wretched nature, contrary to my promise.*

The best are offenders.

*Answ.* There is not a iust man vpon earth, that doth good and sinneth not. Eccles. 7. 20. Who can say, I haue made my hart clean, and am pure from my sin? Prou. 20. 9. If wee say wee haue

haue no ſinne, wee deceiue our ſelues, and the truth is not in vs, 1. Iohn 1. 8. For there is no man that ſinneth not, 2. Chron. 6. 36. What is man that hee ſhould bee cleane, and he that is borne of a woman, that he ſhould be righteous? Iob 15. 14. In many things wee ſinne all, Iames 3. 2.

Obiect. *Oh but I am much grieued, that I cannot yet ouer-maſter wholly my corruptions ſo, as I would; I daily pray againſt them, and yet am not ſet free.*

Grace is ſufficient.

*Anſw.* My grace (ſaith God to Saint *Paul* in the the like caſe) is ſufficient for thee, either to preuent thy ſinning, or to pardon the offence, 2. Cor. 12. 9.

And know for thy comfort, that thus striuing, it is no more thou, but sin in thee, Rom.7.19. From which body of death, thorow Christ Iesus thou shalt be deliuered, Rom.7.24.25.

Obiect. *But besides my nature prone to ill, I haue since I entred into a more conscionable profession of my Christianity, contrary to promise, and a very bold protestation before diuers, that if euer trouble should come for my religion, I would stand out to the faces of the aduersaries; and though other should fal away of a dastardly feare, yet I would stand out to the death. Neuertheless, alas, at my first examination by base persons; before*

*fore I was brought to any of authority, I, like a cowardly wretch, denied my profession; euen my Lord and Sauiour, with swearing and cursing.*

*Answ.* This fearefully befell the Apostle *Peter*, euery way, and in euery degree, as thou speakest of thy selfe, Matth. 26. 33. 35. 70. 72. 74. Luke 22. 33. But hee remembring the words of Iesus, being heartily sorry, and bitterly weeping for his sinnes, vers. 75. the Lord was reconciled to him, affording him his fauour with the rest, to bee still one of his blessed Apostles; by whom hee afterwards wrought mightily in word and deed; neuer mentioning to him his so fearefull

The godly of weakenes sometime fal fearefully in time of tentation.

ful a denyal of him: So albeit that thou haſt fallen with him, yet if thou doeſt alſo in ſort repent with him, be aſſured the Lord will receiue thee to mercy, for hee is one and the ſame for euer.

Obiect. *Ah, but ſuch is my exceeding weakeneſſe (the Lord be merciſull vnto mee) that I fall this way and that way, by this and that occaſion ſo often, though not wilfully, yet for want of ſtrength to reſiſt & bridle my ſudden paſſions, as I feare vtterly to be caſt off at the length.*

Though the godly fall, they ſhall not be caſt off.

*Anſw.* The ſteps of a good man are ordered by the Lord, and he delighteth in his way. Though he fall, he ſhall not bee vtterly caſt downe;

downe; for the Lord vp holdeth him with his hand, Psalm. 37. 23. 24. & 145. 14. For hee that commeth vnto Christ, in no wise hee will cast out; because it is his fathers will, that of all which hee hath giuen him, he should lose nothing, but should raise him vp at the last day, Ioh, 6. 37. 39.

Obiect. *Yea, but when I so sinne, I infinitely displease God, I cannot then, but looke for damnation, though I bee sorry from my very soule, when I doe amisse in the very least measure, that may bee.*

*Answ.* Consider that the Lord pardoneth iniquitie, & passeth by transgression, in his infinite mercy, and retaineth not his anger for euer,

Gods mercy doth preuent damnation.

uer, because hee delighteth in mercy, Mich. 7. 18.

Obiect. *I cannot thinke, though I turne, that hee will turne towards me, and shew me mercy, wil he (think you)?*

*Answ.* Surely hee will turne againe, hee will haue compassion, Mich. 7. 19.

Obiect. *But my iniquities haue subdued mee, and my sinnes are gone ouer my head.*

*Answ.* The Lord will subdue them, and cast them all in the depths of the sea, Mich. 7. 19.

Obiect. *Yea, it may be so, if I had not beene a backe-slider, since I receiued a loue of the truth.*

The backe-slider is not

*Answ.* Go and proclaime these words (saith the Lord)

Returne

Returne thou backesliding Israel, and I will not cause mine anger to fall vpon thee; for I am mercifull (saith the Lord) and will not keepe anger for euer: onely acknowledge thine iniquitie, that thou hast transgressed against the Lord thy God, Ier. 3. 12. 13. and I will heale your backesliding, and will loue you freely, for mine anger is turned away, Osea. 14. 4.

made hopelesse of mercy, if he returne.

Obiect. *This and such like promises, are made to the posterity and children of the Patriarke* Abraham: *What is this to mee, who am of the Gentiles, and not of the Iewes? except I were one of* Abrahams *children, I can take no cõfort by this promise*

*or any other made to the godly among the Iewes.*

The promiſes of ſaluation made to Abrahams poſterity, belong to vs beleeuing Chriſtians.

*Anſ.* Knoweſt thou not, that hee is not a Iew that is one outward; but hee is a Iew that is one within, hauing the circumciſion of the heart in the ſpirit. Rom. 2. 28. 29. and alſo this know, that hee that beleeueth in Chriſt, is the ſonne of *Abraham*, Luke 19. 9. Gal. 3. 7. 29. And the promiſe dooth belong alſo to the Gentiles, as many of them, as the Lord our God ſhall call, Act. 2. 39. And in euery Nation, hee that feareth God, and worketh righteouſnes is accepted with him, Act. 10. 35. The word of ſaluation is ſent to euery one that feareth

reth God, Act. 13.26. Euen vnto the Gentiles, Act. 28. 28. The righteousnesse of God, is now by the faith of Christ vnto all, and vpon all that beleeue, for there is no difference, Rom. 3. 22. The partition wall being now broken, Ephes. 2. 14. So as those, which in times past, were not a people, are now the people of God, which had not obtained mercy; but now haue obtained mercy, 1. Pet. 2. 10. Ephes. 2. 12.

Obiect. *I am glad to heare this, yet there be so many crooked by-paths, & such turnings to the right hand and to the left, as I feare for want of wisedome and knowledge, and one to instruct me*

*in*

*in the right way, to bee miſled.*

The Lord is the guide of the godly.

*Anſw.* God giueth to a man, that is good in his ſight, wiſedome, and knowledge, and ioy, Eccleſ. 2. 26. Hee will inſtruct him and teach him the way hee ſhall chooſe, Pſalm. 25. 12. And in the way that he ſhal goe, he will guide him with his eye, Pſal. 32. 8. Yea hee ſhall heare a word behinde him, ſaying: This is the way, walke thou in it, when he is turning to the right hand, and when hee is turning to the left, Eſa. 30. 21.

Obiect. *I feele my ſelfe heauily loaden with the burden of my ſinnes, and am full of anguiſh of heart deſiring to be deliuered.*

*Anſ.*

*Anſ.* Come vnto me (ſaith Chriſt) all ye that labour & are heauy laden, and I will giue you reſt, Mat. 11.28.

Chriſt can ſupply all our neceſſities.

Obiect. *I am naked without rayment, poore and deſtitute of the graces of God.*

*Anſw.* Chriſt hath a robe of righteouſneſſe for thee, Reuel. 19.8. and hee will make thee rich, Reue. 3.18. and decke thee with ornaments, Ezech. 16.11.

Obiect. *I am filthy with ſinne.*

*Anſw.* Hee will waſh thee, and ſpread his skirts ouer thee, and couer thy filthyneſſe, Ezech. 16.8.

Obiect. *I am blacke, foule, and vncomly.*

The foule are made faire in Chriſt.

*Anſw.* The Lord will make thee beautifull, and per-

perfect it through his comlines which he will put vpon thee, Eze. 16. 14. And though thou haſt lien among the pots; yet ſhalt thou bee as the wings of a Doue couered with ſiluer, and her feathers with yellow gold, Pſal. 68. 13.

Obiect. *I am of a troubled ſpirit, ah, deepe are my wounds: the Lord hath ſlaine me, and the arrowes of God ſticke in me.*

Chriſt Ieſus is the cure of the ſoule.

*Anſw.* Chriſt Ieſus is the Phyſician of the ſoule, Mat. 9, 12. The Lord killeth and maketh aliue, Deut. 32. 34. Hee healeth the broken in heart, and bindeth vp their wounds, Pſal. 147. 3. Hee maketh ſoare and bindeth vp, hee woundeth, and his hands

hands make whole, Iob. 5. 18. Come (saith the Prophet Osea) let vs returne vnto the Lord, for he hath torne and he will heale, hee hath smitten, and hee will binde vs vp, Chap. 6. 1. For hee is the father of mercies, and the GOD of comfort, 2. Cor. 1. 3.

Obiect. *But it may bee long, ere the Lord thus in mercy looke vpon me.*

*Answ.* After two dayes will hee reuiue thee, and in the third day hee will raise thee vp, and thou shalt liue in his sight, Osea 6. 2.

Obiect. *I thirst after his mercies, and hunger after righteousnes: Oh I shall not be satisfied.*

*Answ.* Blessed are they that

The hungry and thirſty ſhall be ſatisfied.

that hunger and thirſt after righteouſneſſe, for they ſhal bee ſatisfied, Matth. 5. 6. I will (ſaith the Lord) poure water vpon him that is thirſty, and floods vpon the dry ground, Eſay 44. 2. They ſhal be abundantly ſatisfied with the fatneſſe of Gods houſe (ſaith the Prophet) and he will make them that truſt in him, drinke of the riuers of his pleaſures; for with the Lord is the fountaine of life, Pſal. 38. 8. 9. And of the water of Life, Chriſt Ieſus giueth to all that will aske of him, Iohn 4. 10. And whoſoeuer drinketh thereof, ſhal neuer bee made athirſt, but it ſhall bee in him a well of water ſpringing vp to eternall life, Ver. 14. Obiect.

Obiect. *I cannot pray, but in great weakeneſſe.*

*Anſ.* Though we know not, what we ſhould pray for, as we ought; yet the ſpirit helpeth our infirmities, and maketh interceſſion for vs, with groanes that cannot be expreſſed, Ro. 8. 26.

The godly haue a help in prayer.

Obiect. *There is no aſſurance to be heard, though we doe pray.*

*Anſw.* If you abide in me, and my words abide in you, ye ſhall aske what you will (ſaith our Sauiour) and it ſhall bee done vnto you, Iohn 15.7. & 14.13. Whatſoeuer ye ſhall aske the Father in my name, hee will giue it you, Iohn 16. 23. Therefore (ſaith he againe) whatſoeuer yee deſire when yee

The faithfull haue aſſurance to be heard of God. Prou. 10. 24. 1. Iohn 5. 14. Matth. 7. 7.

yee pray, beleeue that yee ſhall receiue, and yee ſhall haue them, Mark. 11. 24.

Obiect. *But my faith is exceeding weake in Prayer.*

A weake faith (if true) preuaileth with God. Mark. 11. 23.

*Anſw.* If yee haue faith, as a graine of muſtard ſeed, yee ſhall ſay to this mountaine; remooue hence to yonder place, and it ſhall remooue; or to this Sycamine tree, bee thou pluckt vp by the root, and be thou planted in the ſea, and it ſhal obey you; and nothing ſhall bee impoſſible vnto you, Mat. 17. 20. Luke 17. 6. Therefore pray with the Apoſtles, ſaying, Lord increaſe our faith, Luke 17. 5. And cry, as the childs father in the Goſpell, Lord I beleeue, helpe my vnbelief, and

and the Lord will heare thee, as he did him, Marke 9. 24.

Obiect. *Satan ſore aſſaulteth my faith, I feare it will faile me.*

*Anſw.* But Chriſt prayeth, that this faith faile not, Luke 22. 32.

Obiect. *This was Chriſts ſpeech to* Peter, *and the Apoſtle; but I doubt whether he will pray for mee alſo, as well as for them.*

*Anſw.* I pray not (ſaith our Sauior) for theſe alone, but for them alſo that ſhall beleeue in me through their word, Iohn 17. 20.

Obiect. *I am very ignorant, and doe want this heauenly wiſedome and knowledge, which I ſee and admire*

*mire in many, very silly and simple men to see too.*

Wisdome is of God. Prou. 2.1.-5. Iob 38.36. Eccles. 2.26. Dan. 1.17. & 2.21.

*Ans.* If any of you lacke wisedome (saith S^t. *Iames*) let him aske of God, that giueth to all men liberally and vpbraideth not, and it shall be giuen him. For the Lord giueth wisedome, out of his mouth commeth knowledge and vnderstanding, Pro. 2.6. It is true that there is a spirit in man, but the inspiration of the almighty giueth them vnderstanding, Iob 32.8.

Obiect. *I finde such corruptions in me, and heereby iudge my selfe so cursed a creature, as I often dare not bee bold to draw neere into Gods presence.*

*Answ.* We haue a great high

high Prieſt that is paſſed into the heauens, Ieſus the ſon of God, who is touched with the feeling of our infirmities, we may therfore go boldly vnto the throne of grace, Heb.4.14.15.16.

Through Chriſt we may boldly goe to God.

Obiect. *I am fearfully tempted by Sathan, ſometime to preſume, ſometime to deſpaire, and ſometime to caſt off religion, and to become a worldling, now to one thing, now to another, he ſcarce lets me reſt. Surely, if I were Gods childe; I ſhould not bee ſo tempted of that helliſh ſpirit.*

*Anſw.* Thou doſt not conclude well, for this is a ſure ſigne, that hee hath not poſſeſſion of thee: for where the ſtrong man is, all

Sathans daily tempting, a ſigne of our deliuerance from him. Matth.3.17. Marke 1.11.

is in peace, Luk. 11. 21. Also Christ Iesus, the euer dearly beloued and only Sonne of the Father, was tempted by the diuell, Matth. 4. who, though at Christs cõmand he departed from him, Ver. 10. 11. Yet did hee then leaue him, but for a little season, Luk. 4. 13.

Obiect. *There is no way to driue him away.*

*Answ.* Yes, resist the diuell (saith Saint *Iames*) and hee will flee from you, Chap. 4. 7.

Obiect. *His power is mighty to doe what he will, and goeth vp and downe, seeking like a roaring Lion whom to deuoure.*

*Answ.* His power is limitted, Iob. 1. 12. & 2. 6. and with-

without leaue can hee not enter into an heard of filthy ſwine, Mat. 8. 31.

Satan can do no more but what God will.

Obiect. *There bee many inchanters, witches, practiſers of ſorceries, diuiners, and lot-caſters, to doe vs miſchiefe: theſe bee ſtrong and powerfull limbes of the diuell, and doe much hurt, their curſed doings are not to be auoided.*

*Anſw. Haman* and his conſorts caſt lots and took counſell at his wiſe-men, to bring a miſchiefe vpō good *Mordecay* and the other Iewes, but preuailed not, Eſter, 3. & 7. 10. *Balac* hired the witch *Balaam*, to curſe Gods people, but hee could not doe it, Numb. 23. 13. For ſurely there is no

Witches cānot worke their wills vpon the godly.

inchantment against *Iacob*, neither is there any diuination against Israel, Vers. 23.

Obiect. *I finde plaine contraries within mee, mooning to good, and moouing to that which is euill, and this continually: for if I decline neuer so little awry to the world, or pleasures, then their commeth som one place of Scripture or other, to my minde, which causeth my conscience to checke me, and maketh me to feare; and if I bee earnestly deuoted to the best things, as to the reading of Gods holy word, meditatiõ of heauenly things, Fasting & Prayer; then il motions arise vp in my hart, & my senses carry me away, and so interrupt this godly course, as*

*I am*

*I am much grieued herewith, and know not what to thinke or iudge of this my eſtate.*

*Anſw.* This is the fleſh luſting againſt the ſpirit, & the ſpirit againſt the fleſh, and theſe are contrary the one to the other, ſo that thou canſt not do the things that thou wouldeſt, Gal. 5. 17. Alſo this remembring of ſome Scripture when thou art amiſſe, to reclaime thee, is a token that the Lord hath put his Law into thy inward parts, and written it in thy heart, Ier. 31. 33. To make thee feare him, that thou maieſt not depart from him, Ier. 32. 40. As alſo that God keepeth his promiſe made, Eſa. 30. 21. To giue thee a word

The ſtriuing of fleſh and ſpirit, a note of our happy ſtate.

of direction, when thou art going wrong; thy ſtate therefore is moſt bleſſed.

Obiect. *I haue (God be bleſſed) a competent meanes to liue vpon, and ſomewhat to ſpare now and then; yet when the poore craueth any thing of me, I am not ſo ready to giue, becauſe I thinke it but caſt away vpon them.*

Mercy to the poore, is very acceptable vnto God. Pro. 14.21. & 11.17.

*Anſw.* Oh no, hee that hath pittie vpon the poore, lendeth vnto the Lord; and that which hee hath giuen, wil he pay him againe, Pro. 19. 17. Bleſſed is hee that conſidereth the poore, the Lord will deliuer him in time of trouble, the Lord wil preſerue him, and keepe him aliue, and hee ſhall bee bleſſed vpon the earth, Pſal. 41.1.2. Ob-

Obiect. *I doe feare to want my ſelfe.*

*Anſw.* Hee that giueth vnto the poore, ſhall not lacke, Prou.28.27.

Obiect. *But a man may be too liberall.*

*Anſw.* Hee that hath a bountifull eye, ſhal be bleſſed, for hee giueth of his bread to the poore, Pro.22.9. Giue and it ſhall bee giuen vnto you, euen a good meaſure, and preſſed down, ſhaken together and running ouer, ſhall men giue into your boſome, Luke, 6.38. There is that ſcattereth and yet increaſeth; for the liberall ſoule ſhall be made fat, and hee that watereth, ſhall be watered alſo himſelfe, Pro.11.17.24.25.

Pſal.112.9. 2. Cor.9.9. Pro.11.17. & 21.26.

Obiect. *The poore are very vnthankefull.*

*Answ.* Cast thy bread vpon the waters, for thou shalt finde it after many dayes, Eccles. 11.1.

Obiect. *Men doe not praise nor esteeme of him, that is merciful: he that gathereth riches and storeth vp treasure, though he care not for the poore, hee is made much off.*

*Answ.* Oh, giue not thy almes to be praised of men, but let it bee in secret; and thy father that seeth in secret, will reward thee openly, Matth. 6.2.4. As for such as spare more than is meete, surely it tendeth to pouerty, Prou. 11.24.

Obiect. *I dwell amongst shame-*

*ſhameleſſe ſinners, Woe is me, ſurely their deſerued plagues are comming, and I ſhall not eſcape free from the ſame.* Eſa.3.8.9.

*Anſw.* Surely a woe is vnto them; it ſhall bee ill with the wicked: But (ſaith the Lord) ſay yee to the righteous, it ſhall bee well with them, for they ſhall eat the fruit of their doings, Eſa.3.10.11. And ſo carefull is the Lord for the ſafety of his people, as hee will haue all Iſrael on the ſhore, ſafe, before the wrath returne to drown the Egyptians, Exod.14. and *Lot* out of Sodome before he burne it with fire, Gen.19.2.Pet.2.5.6.7. and *Noah* in the Arke before the flood came, Gen.6. & 7. Yea before deſtruction,

The godly ſhall eſcape, when vengeance commeth vpon the wicked.

ſtruction, he ſends his Angell to marke thoſe in the forehead, that ſigh and cry for all the abominations, giuing a charge to the inſtruments of his wrath, not to come neere to any of theſe, Ezech. 9.4. 6.

Obiect. *It greeueth mee to be as one alone, among ſo many mockers of religion, I cannot go to any neighbour that I haue, for ſpirituall comfort.*

The godly are often left alone.

*Anſw.* *Noah* was with his family alone, in his generation, Gen. 6. *Lot* alone in Sodome, whoſe righteous heart was euery day vexed, with the vncleane conuerſation of the people, 2. Pet. 2. 7. *Eliah* was, as it were alone in Iſrael;

rael: ſo as this is no otherwiſe with thee, then it was with theſe holy and righteous perſons. But know, that a godly man is neuer alone, and that more are with him than againſt him, 2. King. 6. 16. 2. Chron. 32. 7.

Obiect. *I dwell far from the Church, and without any nigh neighbours louing me, but rather hating me for my profeſſion: and yet I carry my family (all that can vnderſtand) with me, leauing my houſe without any defence (in a manner), which makes me feare often a miſchiefe to bee done mee, before I can returne againe.*

*Anſw.* The Angell of the Lord pitcheth round about them that feare him, and

Gods protection is ouer such as seeke to serue him. Psa. 91. 10. 11 Zach. 2. 5.

and deliuereth them, Psalm. 34. 7. The Lord maketh an hedge about him, and about his house, and about all that he hath on euery side, Iob. 1. 10. Neither shall any (saith the Lord to Israel, and so now to the Israel of God) desire thy land, when thou shalt goe vp to appeare before the Lord thy God, Exod. 34. 24.

## Of trouble for Religion.

Ob. *I Am in great heauinesse through the manifold tentations, troubles, and vexations that come vpon me, for my Christian profession.*

*Answ.*

*Answ.* Sure it is, that tribulation is not ioyous for the preſent, but grieuous; neuertheleſſe afterwards it yeeldeth the peaceable fruit of righteouſneſſe, vnto them that are exerciſed thereby, Heb. 12.11. Alſo conſider, that vnto vs it is giuen for Chriſt (ſaith the Apoſtle), that not onely we ſhould beleeue in him, but alſo ſuffer for his ſake, Philippians 1. 29. And being partakers of the ſufferings, ſo ſhall wee bee alſo of the conſolations, 2. Cor. 1. 7. Knowing that this is but the tryall of our faith, being much more precious than gold that periſheth (though it be tryed with fire), that it might bee found vnto our praiſe

Rom. 8.17.

praiſe, and honour, and glory, at the appearing of Ieſus Chriſt, 1.Pet.1.7.

Obiect. *I am loaden aboue meaſure with reproaches: the wicked enemies and vngodly vaine perſons doe hate mee, and ſpeake all manner of euill againſt mee, that they can imagine, ſeperating me from their company, and doe caſt mee out, as a man of an euill name, from among them.*

The godly are to reioyce greatly in afflictions, for righteouſnes ſake.

*Anſ.* Thus haue the wicked done heeretofore vnto the godly, Lu.6.23.Pſa.35. 15. 16. & 57. 4. & 31.18. But (ſaith our Sauiour) bleſſed are you, when men ſhall hate you, ſeperating you from ther company, reuile you, and ſay all manner of

of euill against you falsely, casting out your name (as euill) for mee, the Sonne of mans sake: Reioyce yee in that day, be exceeding glad, and leape for ioy; for behold, great is your reward in heauen, Matth. 5. 11. 12. Luke 6. 22. 23. And because also the spirit of glory resteth on you, which on their part is ill spoken of, 1. Pet. 4. 14. Therfore feare not the reproach of men, neither bee afraide of their reuilings; for the moth shal eat them like a garment, and the worme shall eat them like wooll, Esay 51. 7. 8.

Obiect. *Oh, but in the meane space I feare, by such vnsufferable euills, such despitefull*

*ſpitefull tauntings, odious reproches, hatefull ſlanders, & cruell perſecutions, to be ſhaken off from my profeſſion, & drawne from my ſtedfaſtneſſe to the wayes of the wicked.*

*Anſw.* We ſtand not of our ſelues, but wee are kept (as Saint *Peter* ſaith) by the power of God vnto ſaluation through faith, 1. Pet. 1. 5. Hee worketh all our workes in vs, Eſay 26. 12. Truſt therefore in the Lord for euer, for in the Lord *Iehouah* is euerlaſting ſtrength Verſ. 4. Caſt thy burthen vpon the Lord; hee will beare thee vp, hee will neuer ſuffer the righteous to be moued, Pſal. 55. 22. & 16. 8. Alſo God is faithfull, who will not ſuffer vs to be tempted

A man ſtands not conſtant in ſuffering, but by Gods aſſiſting power, and grace onely.

tempted aboue that wee are able; but will with the tentation alſo make away to eſcape, that wee may be able to beare it, 1. Cor. 10. 13.

Obiect. *My outward man is ready to periſh, and I am in danger of my life euery day, and for the maintenance of the truth.*

*Anſw.* Though our outward man periſh; yet the inward man is renewed daily; and our light affliction, which is but for a moment, worketh for vs a farre more exceeding and eternall weight of glory, 2. Cor, 4. 17. So that the ſufferings of this preſent life, are not worthy to bee compared with the glory, that ſhall be reuealed

A good man by ſuffering gaineth much.

reuealed in vs, Rom. 8.18. Therfore faint not to death, knowing what Christ saith; that whosoeuer shall hate his life in this world, and shall lose it for his sake, shal keepe it vnto eternall life and finde it, Matth. 10. 39. & 16.25. Iohn 12.25.

Obiect. *I want strength, and feele my selfe to faint, vnder the burthen of my heauy crosses.*

God wil giue strength, that we faint not in trouble.

*Answ.* Hast thou not knowen (saith the Prophet) hast thou not heard, that the euerlasting God, the Lord, the Creatour of the ends of the earth fainteth not, neither is weary? he giueth power to them that faint, and to them that haue no might, hee increaseth strength,

ſtrength, Eſa. 40. 28. 29. They that wait vpon the Lord ſhall renue their ſtrength, they ſhall mount vp with wings as Eagles, they ſhall runne and not be weary, they ſhall walke and not faint, Ver. 31.

Obiect. *My tryalls and troubles are as waters, ready to drowne mee, and as fire to conſume, the flame whereof is almoſt kindled vpon me.*

*Anſw.* Feare not (ſaith the Lord to his people) when thou paſſeſt thorow the waters, I will bee with thee; and thorow the riuers they ſhall not ouerflow thee: when thou walkeſt thorow the fire, thou ſhalt not bee burnt, neither ſhall the flame kindle vpon thee, Eſa. 43. 1. 2. Ob-

God is in our company in all afflictions.

Obiect. *The world is fu of ſeducers, and I am of ſ meane a capacity, of ſo ſha low a iudgement, and ſo wea hearted, that (I feare) bein ſet vpon I ſhall turne aſid either to the right, or to th left.*

How, and by whom, to eſcape ſeducers.

*Anſw.* To eſcape theſe be humble, and God wi teach thee the way tho ſhalt chooſe, Pſal. 25. Glo rifie God according to th preſent knowledge, an haue a loue to the truth, an pray, ſo God will not giu thee ouer to thy ſelfe, an to beleeue lyes, Rom. 2. Theſ. 2. And this vnder ſtand, that to deceiue th elect it is vnpoſſible, Matth 24 24. Mark. 13. 22.

Obiect. *I am to bee cal*

*le*

*led before authority, to answere for my religion, which I am willing to doe: but indeed, I feare I am not able to defend the truth, against their subtle sophistry.*

God will assist his, in answering for the truth, against their aduersaries.

*Answ.* Bee not afraide, neither bee troubled, but sanctifie the Lord God in your hearts (saith Saint *Peter*), and bee ready alwayes to giue an answere to euery man, that asketh you a reason of the hope that is in you, with meekenesse and reuerence, hauing a good conscience, 1. Pet. 3. 14 15. 16. Not being carefull, neither taking thought how or what thing yee shall answere, or what ye shall say; for the holy Ghost shall teach you in the same houre,

houre, what yee ought to ſay, Luke 12. 11. 12. And Chriſt will giue you a mouth, & wiſedome; which all your aduerſaries ſhal not be able to gainesay, nor reſiſt, Luk. 21. 15.

Obiect. *Ah, the falſe-heartednesse of this world! when I was in prosperity and in peace, I had many that would say well of mee; looke vpon mee chearefully, not holding it any disgrace to be in my company; and if any did oppose me, they were ready to answere in my behalfe: but now as soone as authority called mee in question, they are shrunke backe; yea my neerest acquaintance haue forsaken me, and doe auoide my company for feare, though my*

*my cause be the truth, which they also professe.*

*Answ.* Saint *Paul* saith, that at his first answering no man stood with him; but all men forsooke him, 2.Tim.4.16. Notwithstanding the Lord stood with him, and strengthened him, and hee was deliuered out of the mouth of the Lion, Vers. 17. Let this be therefore thy comfort, that God doeth stand by thee; and consider also how Iesus Christ was thus dealt with. His Disciples (whom hee calls friends) Ioh.15.14.15. forsooke him and fled, and such as at other times applauded his doctrine, reuerenced his person, admired his workes, and wondered

In peace they accompany vs, who in aduersity and dangers may forsake vs.

at his gracious words; did when he was taken of his enemies, leaue him; and in ſtead of their former cry-ing *Hoſannah*, now with the mighty they tooke part & cryed, away with him, let him be crucified, Mat. 27.

Ob. *I can haue no reſt, nor peace with the nigheſt of my blood, but they alſo are againſt me, onely for my profeſſion, and doe ſeeke my blood; yea I am not ſafe in mine owne houſe, but therein haue I aduerſaries. I thought I ſhould haue beene more peaceable, but I finde it cleane contrary.*

Religion here on the earth, affords little outward reſt to vs, but rather

*Anſw.* Doth not our Sauiour ſay: I came not to ſend peace, but rather a ſword and diuiſion, Matth. 10. 34.

10.34. Luk. 12.51. I am come to ſend fire, Verſ.49. And to ſet a man at variance againſt his father, and the daughter againſt the mother, and the daughter in law, againſt hir mother in law, Matth. 10.35. There ſhall bee fiue in one houſe diuided, three againſt two, and two againſt three, Luk. 12.52. A mans foes ſhall be they of his owne houſe, Matth. 10.36. The brother ſhall deliuer vp the brother to death, and the father the childe: and the children ſhall riſe vp againſt their parents, and cauſe them to be put to death, Matth. 10. 21. Yea, yee ſhall (ſaith Chriſt) be betrayed by parents, and brethren, and

occaſions of trouble frō the wicked. Luk. 12.35.

kinsfolkes, and friends; being hated of all men for my names ſake, Luk. 21.16.17. But there ſhall not a haire of your head periſh: in your patience poſſeſſe your ſoules, Verſ. 18.19. For he that indureth to the end ſhall bee ſaued, Matthew 10. 22.

Obiect. *I haue loſt many friends by rebuking ſinne, though I did it very reſpectiuely, in true loue to the parties, in compaſſion to their ſoules, and in regard of Gods glory, and diſcharge of my Chriſtian duty; becauſe men are ſo full of ſelfe-loue, and for that the world affoordeth ſo many flatterers, to whom men eaſily giue an eare; that they cannot with patience heare*

*heare a louing, wiſe, and Chriſtian reprehenſion.*

*Anſw.* He that rebuketh a man ſhal finde afterwards (though not perhaps at the firſt) more fauour, than hee that flattereth with his tongue, Prou. 28. 23. Hee that ſaith vnto the wicked, thou art righteous; him ſhal the people curſe, nations ſhall abhorre him; but to him that rebuketh him ſhall be delight, and a good bleſſing ſhall come vpon him, Prou. 24. 24. When as hee that ſpeaketh flattery to his friends, euen the eyes of his children ſhall faile, Iob 17. 5.

Faithfull dealing findes, a better bleſſing in the end, then flattery ſhall.

Obiect. *The wicked doe curſe me for croſſing their lewd courſes, and becauſe I*

*am an enemy to their Idolatry, ſuperſtitions, and wicked vanities.*

A cauſleſſe curſe, is not to be feared.

*Anſw.* The curſe that is cauſleſſe ſhall not happen vnto thee. Prou. 26.2. And where God doth bleſſe, the wicked cannot curſe. Num. 23. 8. So as with *Dauid*, thou maiſt ſay; it may bee the Lord will look vpon my affliction, and that the Lord will requite good for the curſing, 2. Sam. 16. 12.

Obiect. *I haue loſt very much for my conſcience, and more than euer I looke to get againe.*

God rewards all loſſes for righteouſnes ſake.

*Anſw.* Verily, there is no man (ſaith our Sauiour Chriſt) that hath forſaken houſe, or brethren, or ſiſters, or father, or mother, or

or wife, or children, or lands for my ſake and the Goſpels, but hee ſhall receiue an hundreth fold: now in this time houſe and brethren, and ſiſters, and mothers, and children, and lands, with perſecutions; and in the world to come, ſhall inherit euerlaſting life, Marke 10. 29. 30. Mat. 19. 29.

Obiect. *I am almoſt (for all this) made weary of my profeſſion, by ſo many tentations and trialls at home and abroade.*

*Anſw.* Be not weary of well doing, Gal. 6. 9. But rather account it exceeding ioy (ſaith Saint *Iames*) when you fall into diuers tentations, knowing that the

triall of your faith worketh patience, Iam. 1. 2. 3. Patience experience, and experience hope, and hope maketh not aſhamed, Rom. 5. 4. 5. For in due time we ſhall reape, if we faint not, Gal. 6. 9. And bleſſed is the man, that indureth tentation; for when hee is tried, hee ſhall receiue the crowne of life, which the Lord hath promiſed to them that loue him, Iames 1. 12.

Obiect. *I haue entertained ſuch as haue come with the truth of Chriſt, onely for my ſpirituall comfort, and for the ſame haue I beene moleſted and troubled.*

*Anſw.* Howſoeuer men deale with thee, God will reward

reward thee: for wee read, that hee which receiueth a Prophet in the name of a Prophet, ſhal receiue a Prophets reward: and hee that receiueth a righteous man, in the name of a righteous man, ſhall receiue a righteous mans reward, Mat. 10. 41. 42. And for thy farther comfort, know who then were thy gueſts; euen God the Father, and Chriſt his Sonne. For (ſaith he) hee that receiueth whom I ſend, receiueth me; and hee that receiueth me, receiueth him that ſent me, Ioh. 13. 20.

To entertain the faithfull, is a worke that ſhal not want the reward.

Obiect. *Neuer man hath beene ſo afflicted, and ſuffered the ſufferings, which I haue indured of my malicious enemies, for the truth.*

Christs patient suffering, and other following his steps before vs, helpe greatly to comfort our fainting spirits.

*Answ.* For thy comfort, least thou shouldest bee wearied and faint in minde, Heb. 12. 3. Consider the Lord Iesus (thy master) who endured the speaking against of sinners, endured the crosse, and despised the shame, Vers. 2. 3. Behold, thy fellow seruants, and holy men, and Saints of God recorded in Scripture, their like and farre greater afflictions.

Obiect. *I haue beene cast (as a malefactour) into the common goale, and straightly kept.*

*Answ.* So were the Apostles, Act. 5. 18. & 12. 4.

Obiect. *I haue beene brought before authority, & before examination I haue beene*

*beene commanded to be beaten, whipped, ſet in the ſtocks and impriſoned.*

*Anſw.* Thus were *Paul* and *Silas* dealt with, being grieuouſly whipped vnto bloud, and then were thruſt into an inner priſon, Act. 16.22.23.24. *Ieremy* was ſmitten, and put into the ſtockes, Ier.20.2.

Obiect. *Yea, but I hauing beene examined and found not guilty, but innocent in the Iudges owne conſcience; yet moſt vniuſtly, for feare and fauour haue I been commanded to be whipped, and deliuered to the ſecular power to bee put to death, and had died, but that God ſtrangely deliuered mee.*

*Anſw.*

Mark. 15.15.

*Answ.* Thus dealt *Pilate*, that fearefull flattering and vniuſt Iudge, with our Lord and Sauiour Ieſus Chriſt, Matth. 26.18.24.26. Who was not onely in danger of death; but was put to death indeede, in his crucifying was very deſpightfully abuſed, Verſ. 29.34. 39.48. Marke 15.19.20. 23.29.31.

Obiect. *The priſon I lay in was filthy and ſtinking.*

*Answ.* The dungeon which *Ieremy* was caſt into was full of mire; ſo as the poore ſoule ſtucke faſt therin, and had there dyed, being allowed no food at all to eat: but that one *Abedmelech* the Morian, went to the King himſelfe, to get him

him deliuered from thence, Ier. 38.6. 9--13.

Obiect. *I haue indured manifold perſecutions, beſides theſe now mentioned.*

*Anſw.* By many tribulations haue many of the moſt holy Saints of God, entred into the kingdome of God: they haue beene tried by mockings, ſcourgings, bonds and impriſonment, Heb. 11. 36. They haue beene made gazing-ſtockes, by reproches and afflictions, and ſpoiled of their goods, Heb. 10. 33. 34. Some haue beene caſt into a burning ouen, Dan. 3. Others into the denne of Lions, Dan. 6. Some haue beene ſtoned, ſome ſlaine with the ſword, ſome hewen

Act. 14.22.

Many and ſundry torments haue the Saints ſuffered, for righteouſnes ſake.

en in ſunder; others wandred in Wilderneſſes, and Mountaines, and Dennes, and Caues of the earth vp and downe, clad in ſheepe skinnes, and goates skins, being deſtitute, afflicted, and tormented, Hebr.11. 37. 38. And wanting reliefe of men, haue eaten no other food, then that the foules of the heauen, (by Gods admirable and moſt wonderfull prouidence) did bring them, 1.Kin.17.6.

Obiect. *Men haue lien in wait to take mee, and diuers haue banded themſelues ſometimes together, ſwearing to kill mee, and curſing me; though I neuer had any thing to doe with them, nor euer gaue them iuſt occaſion*

*of*

*of offence, farther then they tooke offence, by my profeſſing and defending the truth.*

*Anſw. Ieremy* did not meddle with worldly buſineſſes among the people, neither giuing nor taking to vſury, yet the people curſed him. The Iewes lay in wait by the gates of the City, for *Paul*, (day and night) to kil him, Act. 9. 24. being aboue fortie men did ſweare his death, and neuer to eat or drinke till they had done it, Act. 23. 12. 13. 21. Though he was to them all a harmeleſſe perſon, neither had hee giuen any iuſt occaſion to them (in any worldly reſpect) ſo to doe. But God in mercy, prouided meanes to deliuer himſelfe

Ier. 15. 10. It is the good graces in Gods children (which the wicked hate them for), as *Cain* did his brother *Abell*.

ſelfe ſafely from them, Acts 9.25: & 23.30.31.

Obiect. *Theſe things are able to ſeparate a man from Chriſt.*

Afflictions ſhall not faint the hart of the faithfull, to make them fall frō the truth.

*Anſw.* Verily no: the holy Prophets, Apoſtles, and Saints of God; haue for the Lords ſake beene killed all the day long, and beene accounted as ſheepe to the ſlaughter, Rom. 8. 36. 2. Cor. 4. 11. Shall then tribulation, or diſtreſſe, or perſecution, or famine, or nakednesſe, or perill, or ſword ſeparate vs from the loue of Chriſt? Nay: in all theſe things, wee are more then conquerours, through him that loued vs. And the Apoſtle is perſwaded not only for himſelfe; but alſo for thoſe

thoſe that bee truely the Lords; that neither death, nor life, nor Angells, nor principalities, nor powers, nor things preſent, nor things to come, nor height, nor depth, nor any other creature ſhall bee able to ſeparate vs from the loue of God, which is in Chriſt Ieſus our Lord, Rom. 8. 37. 38. 39.

## Of one (as it were) wholly caſt downe with the ſight of ſin, & refuſing comforts.

Ob. *I Am none of Chriſts: offer me no comfort.*

*Anſw.* Thou art baptiſed, and as many as haue beene

beene baptised into Christ, haue put on Christ, Galat. 3. 27.

Obiect. *I am in sin, and brought forth in iniquity.*

*Answ.* So was zealous *Dauid*, Psal. 51. Yet a man after the Lords owne heart, 1. Sam. 13. 14. So as his naturall corruption, did not hinder the worke of grace.

Obiect. *I am wrapped in* Adams *transgression, which I may mourne for, but not wipe away by repentance.*

*Answ.* As by the offence of one, iudgement came vpon all to condemnation; euen so by the righteousnesse of one, the free gift came vpon all men, vnto iustification of life, Rom. 5. 18. For as by one mans diso-

diſobedience, many were made ſinners: ſo by the obedience of one, many ſhall bee made righteous, Verſ. 19. As in *Adam* all dye, euen ſo in Chriſt ſhall all be made aliue, 1. Cor. 15.22. Therefore as thou doeſt looke vpon the firſt *Adam*, a liuing ſoule, the man by whō came death: ſo behold (with comfort) the ſecond *Adam*, the quickning ſpirit, the man by whom commeth the reſurrection of the dead, Verſ. 20. 45.

As by the firſt *Adam* we are condemned: ſo by the ſecond *Adam* we are ſaued

Obiect. *I haue giuen my ſelfe to the diuell.*

*Anſw.* But yee are not your owne (ſaith the Apoſtle) yee are bought with a price. 1. Corinth. 6. 19. 20. Therefore canſt thou not giue

giue thy ſelfe vnto him, being none of thine owne to giue.

Obiect. *I neede not giue my ſelfe to him, for I am his already by nature.*

*Anſw.* But by faith in Chriſt wee are all the children of God, Gal. 3.26. For as many as doe receiue him, to them he giueth power to become the ſonnes of God, euen to them that beleeue on his name, Ioh. 1.12.

Obiect. *Though I ſhould beleeue in Chriſt, and doe his will, I cannot thinke either my eſtate, or any other mans, to be any whit better, or our ſelues to be in any more happy caſe, then men are (or may be perhaps) by wit, education, learning, or otherwiſe.*

*Anſw.*

*Answ.* Verily, except a man be borne from aboue, of water and of the spirit, he cannot see the kingdome of God, nor enter thereinto. Ioh. 3. 3. 5. But Christ Iesus hath made vs Saints by calling, 1. Cor. 2. Kings and Priests vnto God his father, Reuel. 1. 6. Yea, if we doe what hee commandeth vs, hee will call vs his friends, and we shall bee accounted as his brethren and sisters, Mark. 3. 34. 35. And shall be fellow-heires with him in the life to come, Rom. 8. 17. Gal. 4. 7.

Without new birth, no saluation.

Obiect. *I cannot get out of the hands of Satan, hee is the strong man, able to keepe possession, who ruleth in all that are his, (as a Prince) and*

Ephes. 2.1. 2. Tim. 2. 26.

Satã can not hold ſuch, as be the Lord Chriſts.

*and are taken captiue by him at his will.*

*Anſw.* Chriſt Ieſus is able to caſt him out, he is the ſtronger, Luke 11. 22. Who came to deſtroy his works, Heb. 2. 14. And to aſſure vs hereof, God hath couenanted and ſworne by an oath, to deliuer his out of the hands of their enemies, to ſerue him without feare, in holineſſe and righteouſnes, all the dayes of their life, Luk. 1. 73. 74. 75.

Obiect. *I finde in my ſelfe no power to doe, nay, not to will any thing that is good.*

*Anſw.* It is God that worketh both to will, and to doe, Phil. 2. 13.

Obiect. *But I am not worthy, that GOD ſhould*

*worke*

*worke any good desire, or any grace of godly practise in me: I cannot therefore see, vpon what ground I may expect it, or looke to become one of his.*

*Answ.* God worketh in vs the will and deed, of his owne good pleasure, Phil. 2.13. It hath pleased him to make vs his people, 1. Sam. 12.22. In Christ hath hee chosen vs, before the foundation of the world, hauing predestinated vs vnto the adoption of children, by Christ Iesus vnto himselfe, according to the good pleasure of his will, Ephes. 1.4.5.9.

God doth vs good of his owne good pleasure. Deut.7.7.8. & 9.5. Psal.44.3. Ezech.36.32

Obiect. *Oh, I am a sinner.*

*Answ.* Christ Iesus hath power

Christ Iesus is he that saueth sinners.

power to forgiue sins, Luk. 5. 24. Hee came to call sinners, Vers. 32. and to saue sinners, 1. Tim. 1. 15. And shall saue his people from their sinnes, Matth. 1. 21.

Obiect. *But God is angry with vs for our sinnes.*

God is well pleased in Christ. Psal. 103. 9.

*Answ.* But yet in Christ is he well pleased, Matth. 3. 17. And who is like our God, who pardoneth iniquity, and passeth by the transgression of his people? Hee retaineth not his anger for euer; because he delighteth in mercy, hee will haue compassion, Mich. 7. 18. 19.

Obiect. *God is of an euerlasting remembrance; & therefore hee cannot forget my sins, neither will hee blot them out.*

*Answ.*

*Answ.* I haue (saith the Lord) blotted out, as a thicke cloud, thy transgressions, and as a cloud thy sinnes, for I haue redeemed thee, Esa. 44. 22. Hee will put them out of his remembrance, Ezech. 33. 16. Cast them into the depths of the sea, Mich. 7. 19. And remember them no more, Hebrewes, 8. 12. & 10. 17. Yea, though thy iniquities should bee many, and thy sinne sought for, they shall not bee found, because hee hath pardoned them, Ierem. 50. 20.

God blotteth out of his remembrance the sinnes of his people.

Obiect. *God is a iust and terrible God.*

*Answ.* But hee is also full of compassion, and gracious, the Lord is good

God as he is iust, so mercifull.

and ready to forgiue, Pſal. 86.5.15.

Obiect. *But hee is not ſo to euery one.*

God as he is iuſt, ſo mercifull.

*Anſw.* He is plenteous in mercy, and good to all that call vpon him, Pſal. 86.5. & 145.9.18.

Obiect. *I haue liued, and ſo long continued a lewd and bad courſe, that it is in vaine to looke for mercy.*

When wee doe repent, God will forgiue. Eſa. 57.15. 16.

*Anſw.* Let the wicked (ſaith the Prophet) forſake his way, and the vnrighteous man his thoughts, and let him returne to the Lord, and he will haue mercy vpon him; and to our God, for he will abundantly pardon, Eſa. 55.7. And ſpare them as a man ſpareth his owne ſonne, Mal. 3.17. As

I liue

I liue (ſaith the Lord), I haue no pleaſure in the death of the wicked; but that he turne from his way and liue; and if hee turne, he ſhall not fall by his wickedneſſe, in the day that he turneth, he ſhall ſurely liue, and not die, Ezech. 33.11. 12.15. & 18.21. For hee doth not afflict willingly, nor grieue the children of men. Lam. 3.33.

Obiect. *Though God be mercifull, yet muſt alſo his iuſtice bee ſatisfied; which neither I, nor any other man can doe: there is none therefore to worke my peace with him.*

It is Chriſt Ieſus, that maketh peace betweene God and vs.

*Anſw.* If any man ſin, we haue an aduocate with the father, Ieſus Chriſt the

It is Christ Iesus that makes peace betweene God and vs.

righteous, and hee is the propitiation for our sinnes, 1. Ioh. 2. 1. Through whom wee haue peace with God by faith, Rom. 5. 1. By whose death we are reconciled vnto God, and haue receiued the attonement, Vers. 10. 11. Yea I, euen I am he (saith the Lord) that blotteth out thy transgressions for my owne sake, and wil not remember thy sins, Esa. 43. 25.

Obiect. *I am vnder the Law.*

Christ redeemeth vs from vnder the Law.

*Answ.* God hath sent forth his Sonne, made of a woman; made vnder the Law: to redeeme them that were vnder the Law, that we might receiue the adoption of sonnes, Gal. 4. 4. 5.

Obiect.

Obiect. *But the Law is of force to condemne, and accurseth all that obey it not, and doe not obserue and keep all things therein contained, which I can not do, and therfore my sinne and indgement remaineth, and I am accursed.*

*Answ.* Christ hath redeemed vs from the curse of the Law, being made a curse for vs, Gal. 3. 13. an offering for sinne, Esa. 53. 10. Vpon whom the Lord layed the iniquity of vs all, Vers. 6. Hee was wounded for our transgressions, hee was bruised for our iniquities, the chastisement of our peace was vpon him, and with his stripes were wee healed, Vers. 5. Therefore

Christ deliuereth vs from the curse of the Law.

Rom. 8. 1. to ſuch as are in Chriſt Ieſus, there is no condemnation: for hee doth iuſtifie, who then can condemne? Verſ. 33. 34.

Obiect. *Oh, but all ſinners are not alike, nor all ſinnes: mine are as ſcarlet, and red as crimſon.*

*Anſw.* Though your ſinnes bee as ſcarlet (ſaith the Lord), they ſhall bee as white as ſnow: though they be red (like crimſon), they ſhall be as wooll, Eſa. 1. 18.

Obiect. *Ah, but I haue ſinned horribly, in damnable idolatry, in filthy fornication, beaſtly adultery, in effeminateneſſe, Sodomitry, theft, couetouſnes, and drunkennes; I haue beene a railer, and an extortioner, yea what not?* *Anſw.*

*Answ.* Such were some of the Corinthians, yet being truly penitent and called, they were washed, sanctified, and iustified, in the name of the Lord Iesus, & by the spirit of our God. 1. Cor. 6. 11. Yea, the bloud of Christ cleanseth vs of all our sinnes, 1. Ioh. 1. 7. 8.

No sin damnable to the truly repentant person.

Obiect. *Yea, it might thus fall out well to them, being onely offenders, (as ignorant heathen) against the morall Law, and Law of nature: but I was trained vp in the Church of God; yet most wickedly, haue I voluntarily beene a diuelliſh informer against the godly, getting authority to imprison them, and to put them to death, and so haue I indeed*

*done, and therefore am I a bloudy and damned persecutor.*

Bloudy persecutors, are not without hope of mercy, if they repent and beleeue.

*Answ.* *Manasses* was religiously brought vp, yet he fell to wickednesse, and did much euill in the sight of the Lord, and shed much innocent bloud in Ierusalem; 2. King. 21. 16. Yet when hee besought the Lord, and humbled himself greatly before him, and prayed vnto him, hee was intreated of him, and hee heard his supplication, 2. Chron. 33. 12. 13. Saint *Paul* was also a blasphemer, a persecutor, and an oppressour of the Saints, 1. Tim. 1. 13. Breathing out (as a mad man) threatnings and slaughter, Act. 9. 1. Voluntarily

tarily seeking & getting authority of the high Priest, Vers. 2. To binde all that called vpon the name of Christ, Verse 14. Hee cast many of them into prison; and when they were put to death, he gaue his sentence, yea hee compelled them to blaspheme, Chap. 26. 10. 11. Yet was he receiued to mercy, and Christ Iesus counted him faithfull afterwards, and put him in seruice, 1. Tim. 2. 12. 13.

Obiect. *Though Saint* Paul *was pardoned, yet I cannot be pardoned; for hee sinned in zeale, of ignorance, through vnbelife, and was otherwise strict of life in his profession: but I professed Christ, and yet haue done as*

*much as euer Saint* Paul *did, and liued most filthily, which hee neuer did; therefore my sinne is impardonable, which I haue done against Christ, & he wil neuer forgiue it me.*

*Answ.* Whosoeuer speaketh a word against the Sonne of man, it shall bee forgiuen him, Matt. 12. 32. Yea all sinnes shall bee forgiuen to the sonnes of men, and blasphemies wherewith soeuer they shal blaspheme, Mark. 3. 28. For no sinne is impardonable to the truely penitent, Ezech. 18. 21. 22. And the Lord excludeth none from mercy, but such as sinne against the holy Ghost, Matth. 12. 31.

Christ excludeth none from hope of mercy, that doe repent & beleeue, but such as sinne against the holy Ghost.

Obiect. *Alas, alas, woe is me, I am then damned: for I feare*

*I feare that I haue ſinned againſt the holy Ghoſt.*

*Anſw.* That thou doeſt feare and grieue, through feare that thou haſt committed it, is an infallible argument, that thou haſt not committed it: for ſuch as once ſinne this ſin, haue no feare nor contrition of heart for ſinning, for they cannot poſſibly repent. Againe, it is not enough to make thee guilty of this; becauſe thou haſt been, and art yet one profeſſing Chriſt, and haſt perſecuted others alſo profeſſing him: But there muſt bee the illumination of the ſpirit, and thou muſt haue taſted of the good gift of God, which many profeſſing him, (only by

They that feare and are ſorry for ſinne, haue not ſinned againſt the holy Ghoſt.

Heb. 6. 5. 6. & 10. 29. Matth. 12. 31

by a formall education) neuer come to, and fall to persecute maliciously that knowne truth, despiting the spirit of grace, making a mocke of Christ. Now thou holdest a profession of Christ, and desirest to be reconciled vnto God; art sorry also that thou hast beene so wicked, and lamentest they case, fearing to bee guilty of this sin: all which (most certainely) may assure thee, that thou hast not sinned this sinne, against the holy Ghost.

Obiect. *Mine is a legall repentance, like that in* Iudas, *Matth. 27. Not that godly sorrow which the Apostle speaketh of, 2. Cor. 7. 10. Which I haue not, nor can*

*can not yet attaine vnto.*

*Answ.* Behold, GOD hath exalted Iesus Christ with his right hand, both to giue repentance to Israel, and also forgiuenesse of sinnes, Acts 5. 31. Yea the Lord hath promised to worke repentance, and the grace of conuersion in all his, Ezech, 36. 25. 26. 27. Therfore pray with *Dauid*, Create in me a cleane heart, O God, and renue a right spirit within mee, Psalme 51. 10.

Repentance is Gods gift, and is promised to all that be his.

Obiect. *But I want the Spirit of God, to helpe mee to pray.*

*Answ.* The Father will giue the holy Ghost to them that desire him; Luke 11. 13. And Christ hath promised

God will giue his holy spirit vnto his people.

miſed alſoto ſend him from the Father, Iohn 15. 26. And it is a part of the couenant made with his people, to put his ſpirit into them, Ezech. 36. 27.

Obiect. *It is too great a requeſt to aske this (of my ſelfe) at Gods hands; if Chriſt would doe it for mee, then ſhould I haue hope, otherwiſe I thinke my prayer but vaine.*

*Anſw.* Heare then for thy comfort: I will (ſaith our Sauiour) pray the Father, and hee will giue you the Comforter, that hee may abide with you for euer, Ioh. 14. 16.

Obiect. *Ah, for all this, I am afraide to goe to God, becauſe of my ſinnes, for hee*

*ſaith:*

*ſaith: the fooliſh ſhall not ſtand in his ſight, hee hateth all them that worke iniquity, and telleth them that hee will not heare them, that their ſinnes haue made a ſeparation betweene him and them.*

*Anſw.* The Lord ſpeaketh to ſuch as are not repentant, but liue in their ſinnes, and yet preſumptuouſly come vnto him, and thinke to be heard. But to other that be ſorry for their ſinnes, and feele the heauie burthen of them, hee moſt louingly inuiteth to come vnto him, ſaying; Come vnmee all yee, that are wearie and heauie laden, and I will eaſe you, Matth. 11. 28. Beleeue in Chriſt, and thou haſt peace with God, Rom. 5. 1.

Not the preſumptuous ſinners, but the truely penitent, are inuited to come vnto Chriſt.

5.1. And hast receiued by him the attonement, Rom. 5.11. Who is our high Priest making intercession, Rom. 8.34. Feeling our infirmities; and therfore maiest thou, and euen all of vs, goe boldly to the throne of grace, that wee may receiue mercy, and finde grace to helpe in time of neede, Heb. 4.15.16.

Obiect. *Christ is man, and so may inuite vs; but God doth not will me, or any such sinfull wretches to come vnto him.*

*Answ.* Yea God doth beseech vs, that wee would bee reconciled vnto him, 2. Cor. 5.20.

Obiect. *But God is a most righteous God, hating wic-*

*wickednesse: I a lewde and sinfull caitiffe, voide of all righteousnesse: there can verily then bee no reconciliation, except there were a mediatour betweene vs.*

*Answ.* There is one God, and one mediatour betweene God and man, which is the man Iesus Christ, 1. Tim. 2. 5. Who is made sinne for vs, which knew no sinne, that wee might bee made the righteousnesse of God in him. 2. Cor. 5. 21. He is our righteousnesse, Ier. 23. 6. Our wisedome, holinesse, and redemption, 1. Cor. 1. 30. And hee hath by his bloud clensed vs of all our sinnes, 1. Ioh. 1. 7.

Christ Iesus is mediatour betweene God and vs.

Obiect. *This were no small*

*ſmal comfort and incouragement to goe to God, if Chriſt be indeede a ſufficient Sauiour, and able to ſaue vs.*

Chriſt Ieſus is perfectly able to ſaue vs.

*Anſw.* For this, heare what the Apoſtle ſaith, hee is able to ſaue them (to the vttermoſt), that come vnto God by him, ſeeing hee euer liueth to make interceſſion for them: For he is the high Prieſt for vs; holy, harmeleſſe, vndefiled, ſeparated from ſinners, and made higher than the heauens, He. 7. 25. 26. And is ſet on the right hand of the throne, of the maieſty of God, Heb. 8. 1. Rom. 8. 34. Hauing obtained eternall redemption for vs, Heb. 9. 12.

Obiect. *The Apoſtle was a Iew, and writeth here*

*thus*

*thus vnto the Hebrewes (a ſeparated nation from all the world), I being no Hebrew, may haue no benefit by Chriſts death.*

*Anſw.* Ieſus was to die, not for that nation onely, but alſo that he ſhould gather together in one, the children of God that were ſcattered abroade, Iohn 11.52.

Chriſt Ieſus was to dye for Gentiles, as well as Iewes.

Obiect. *Alas, that I knew not this before now, it is too late: death is ſeazing vpon mee: and I feare the time too ſhort to call to God for mercy, and to repent.*

*Anſw.* The good theefe vpon the Croſſe, had but a little time: yet when hee confeſſed his ſinnes, condemned himſelfe for the ſame,

No time too late to repent heere: if it be (indeed) vnfained repentance.

same, acknowledged his inflicted punishment iustly deserued, reprouing his fellow-cõpanion in euill, professing his faith in Christ, and craving mercie at his hands, had presently a blessed promise of life, that hee should (euen that day) bee with the Lord Iesus Christ in Paradise, Luk. 23.42.43.

Obiect. *Yet one thing troubles mee very much, I see many that say; Christ is their Sauiour, and that God is mercifull, and hath forgiuen them their sinnes, and yet haue had the heauie rodde of God vpon them for all that: therefore in such a case it is but a conceit to thinke we are pardoned.*

*Answ.* Though the Lord

Lord doe afflict them, yet it is not a conceit to bee perſwaded of the pardon of their ſinnes: for the Pſalmiſt ſaith, Thou waſt a God that forgaueſt them, though thou tookeſt vengeance of their inuentions, Pſal. 99. 8. And *Nathan* plainely tells *Dauid*, that his ſinne was pardoned, and yet becauſe by his deede, hee had cauſed the enemies of God to blaſpheme, his childe did die, and afterwards in a diuers manner was he himſelfe afflicted, 2. Samuel 12. 11. 13. 14.

The godly may be pardoned, and yet chaſtiſed.

Obiect. *But God perhaps, when he hath forgiuen, may call backe his mercy, and not ſhew conſtantly his mercy according to his Word.*

*Anſw.*

The ſaluation of the elect, is an euerlaſting ſaluation.

*Anſw.* With the father of lights there is no variableneſſe, nor ſhadow of turning, Iam. 1. 17. The Lord is good, his mercy is euerlaſting, and his truth endureth to all generations, Pſa. 100. 5. & 118. 1. 29. Iſrael ſhall bee ſaued in the Lord, with an euerlaſting ſaluation: Yee ſhall not (ſaith the Prophet) bee aſhamed nor confounded, world without end, Eſa. 45. 17. The heauens ſhall vaniſh away like ſmoake (ſaith the Lord), and the earth ſhall waxe old, like a garment, and they that dwell therein ſhall die in like manner: but my ſaluation ſhall bee for euer, and my righteouſneſſe ſhal not be aboliſhed,

Eſa.

Esa. 51. 6, 8. Matth. 24. 35.

## For the outward crosses of this life.

Ob. *THough I feare God, I am in no better state then others, that make no conscience of their wayes.*

*Answ.* Touching these out ward things, all things come alike to all, and one condition to all, Eccles. 9. 2. 3. & 8. 14. & 2. 14.

Obiect. *I haue many bodily infirmities.*

*Answ. Isaac* was blind, Gen. 27. 1. Holy *Zachary* dumbe for a time, Luk. 1. *Iacob* halted, Gen. 32. 31. *Hezechias* was sicke and had

and had the plague, Eſa. 38. 1. 21. *Dauid* decayed in ſtrength and wanted bodily heat, 1. Kings 1. 1. *Iob* was full of ſores, botches, and boyles, Chap. 1. 7. *Eliſha* had his bodily infirmitie, 2. Kings 13. 14. *Aſa* was extreamely diſeaſed in his feet, 2. Chron. 16. 12. *Peters* mother in Law, was taken with a great feauer, Luk. 4. 38. And *Mary Magdalen* was poſſeſſed once with ſeuen deuills.

Obiect. *I was rich, but my ſtate is decayed.*

*Anſw.* It was *Iobs* caſe, a iuſt and holy man, Chap. 1. 5.--18. & 2. 7. & 16. 12. But conſider the end that hee made, Iam. 5. 11. Iob Chap. 42.

Obiect.

Ob. *Oh, yet I can not but grieue, when I conſider my former eſtate and compare this with it.*

*Anſw.* No chaſtiſement for the preſent ſeemeth to be ioyous, but grieuous, neuertheleſſe afterwards it yeeldeth the peaceable fruit of righteouſnes, vnto them that are exerciſed thereby, Heb. 12. 11. And conſider with thy ſelfe, if any iniquitie bee in thine hand, put it farre away, and let not wickedneſſe dwell in thy tabernacle, Iob, 11. 14. For then ſhalt thou lift vp thy face without ſpot, yea thou ſhalt bee ſtedfaſt and not feare, thou ſhalt forget thy miſerie, and remember it as waters that paſſeth awaie,

Afflictions bitter to the fleſh, but the ſoules ſafety, and medicinable to the whole man.

Verſe 15. 16.

Obiect. *I haue very little to begin the world againe with.*

*Anſw.* Seeke vnto God betimes, and make thy ſupplication to the almightie: though thy beginning bee ſmall, yet thy latter end ſhall greatly increaſe, Iob, 8, 5. 7.

Obiect. *Oh, my pouertie remaineth vpon mee, and I haue nothing to liue vpon.*

Pouertie is not to preſſe downe any mans heart.

*Anſw.* Chriſt Ieſus was borne in a poore ſtate, ſo liued, and ſo died poore. Remẽber that thou broughteſt nothing into the world, neither ſhall any man carry any thing out of the world. Naked we came, and naked ſhall we returne, Iob, 1. 21.

Eccleſ

Eccleſ.5.14. 1.Tim.6.7. So as thou canſt not bee poorer,than thou cameſt hither, neither ſhall any other bee better then thy ſelfe, in the end of their daies.

Obiect. *But yet theſe worldly wants (for the preſent) doe much trouble mee, and the cares thereof doe ſo much diſquiet me, as I know not which way to turne mee, for none taketh care for me.*

*Anſw.* Be nothing carefull, Phil.4.6. Caſt all care on the Lord, for hee careth for thee, 1.Pet.5.7. Our heauenly father knoweth that we haue neede of all theſe things,Mat.6.32.Caſt therefore thy burthen vpon the Lord, and hee ſhall ſuſtaine thee, Pſal.55.22.

No cauſe to bee troubled with worldly cares.

Obiect. *I liue onely from hand to mouth, and cannot get before hand, I haue only food and rayment.*

Supply of present neceſſary wāts ſhould cauſe vs to be contented.

*Anſw.* Be not couetous, content thy ſelfe with that thou haſt, Heb. 13.5. If thou haſt food and rayment, bee therewith content. 1. Tim. 6.8. As *Iacob* was, Gen. 28. 20. For the Lord hath ſaid, hee will neither faile thee, nor forſake thee, Heb. 13.6.

Obiect. *This hauing but onely for the preſent, maketh me too carefull and doubting for the time to come.*

Not to care for to morrow.

*Anſ.* Take no thought for to morrow, Matth. 6. 34. Luk. 12. 22. But ſay with *Abraham*, God will prouide, Gen. 22. 8. Conſider the Rauens, for they neither ſowe

sowe nor reape, which neither haue store-house nor barne, & yet God feedeth them. How much more are ye (saith our Sauiour) better than fowles? Luke 12. 24. --30. Psal. 104. 27. & 145. 15. Leuit. 26. 4. Matth. 6. 25.--31.

Obiect. *But the world is now a hard world, and I feare famishing.*

*Answ.* The Lord will not famish the soule of the righteous, Prou. 10. 3. Loue not thou sleepe, least thou come to pouertie, Prou. 20. 13. The idle soule shall suffer hunger, Prou. 19. 15. And he that followeth vain persons, shall haue pouerty enough, Prou. 28. 19. But open thine eyes, and thou

The godly neede not feare famishment. Prou. 10. 4. & 13. 4.

ſhalt bee ſatisfied with bread, for the diligent hand and the bleſſing of the Lord maketh rich; Prou. 10. 4. 22. And his ſoule ſhall be made fat, Prouerb. 13. 4.

Obiect. *But the poore (eſpecially being religious) are not beloued of worldlings, which doe poſſeſſe the things of the earth, and are hard hearted, vnwilling altogether to relieue their wants, and therefore may wee periſh.*

God can relieue his childrens wãts, though the world be neuer ſo hard.

*Anſw.* The Lord can giue his people fauour in the ſight of the Egyptians, ſo as they ſhall lend them, ſuch things as they require, Exod. 12. 36. And if man be mercileſſe, hee can make Ra-

Rauens feed his ſeruants, 1. King. 17.4. And ſend food from heauen, Exod. 16.35. So as they ſhall not bee aſhamed in the euill time: and in the dayes of famine, they ſhall be ſatisfied, Pſal. 37.19.

Obiect. *Alas, my charge is great, my labour and meanes very weake, to beare vp daily ſuch a heauy burther.*

*Anſw.* Walke before God, and be vpright, he is all ſufficient, Gen. 17. Hee can bleſſe very ſmal means, euen a cruiſe of oyle, and a little meale to nouriſh a whole family, 1. King. 17. Hee can feed a thouſand with a loafe of bread, as he did fiue thouſand with fiue

Small means may (by Gods bleſſing) ſuffice to maintaine many.

loaues and two fiſhes, beſides women and children, and cauſe to bee taken vp twelue baskets full of broken meat, Matth. 14. 20. Know this, that man liueth not by bread only, but by euery word that proceedeth out of the mouth of God.

Matth. 4. 4.

Obiect. *But corne is ſo ſcarce, and at ſuch an exceſſiue rate, that wee poore may thinke no otherwiſe, but to periſh by famine, before the price will abate.*

*Anſw.* Knoweſt thou not, that ouernight in Samaria, that women eat their children for hunger, 2. Kings 6. 28. 29, and that an Aſſes head was at eightie peeces of ſiluer, Verſe 25; and yet the next day (according to the

God can turne ſcarcity into great plenty, and that in a ſhort ſpace.

the word of the Lord), a measure of fine flower was sold for a sheckle, & 2. measures of barly for a sheckle, in the gate of Samaria, 2. Ki. 7. 1. 16. For with God nothing is impossible.

Obiect. *Yea, these had Gods word to comfort them, to expect such mercy: but we haue no such word for vs.*

*Ans.* Whatsoeuer things are written afore time, are written for our learning, that wee through patience and comfort of the Scriptures might haue hope, Ro. 15. 4. Also the Lord hath promised, not to famish the soule of the righteous, Pro. 10. 3. Hee giueth meate to them that feare him, and is euer mindfull of his pro-

We haue promises frō God to prouide for vs, Psal. 132. 15.

miſe, Pſal. 111. 5. The Lyons roare and ſuffer hunger: but ſuch as feare the Lord ſhall want nothing that is good, Pſal. 34. 9. In dearth he will redeeme thee from death, ſo as thou ſhalt laugh at deſtruction and famine, Iob, 5. 20, 22.

Obiect. *I am not worthy that God ſhould ſo prouide for mee.*

*Anſw.* God regardeth not thy worthineſſe: for of his goodneſſe he prouideth for the poore.

Obiect. *My pouertie maketh mee to bee deſpiſed of them that haue wealth.*

The godly poore are better then the wicked rich.

*Anſw.* As for contempt, learne to contemne it, for the Lord regards thee, Pſal. 40. 17, and know that a little

tle which a righteous man hath, is better than the riches of many wicked, Pſal. 37. 16. And that better is the poore, that walketh in his vprightneſſe, than hee that is peruerſe in his waies, though hee bee rich, Prou. 28.6. & 19. 1.

Obiect. *My powertie hindereth me, that I cannot doe the good I would, to ſuch as ſuffer and are in bands for righteouſneſſe ſake, which doth not a little grieue mee: though I giue my myte, yet it is nothing.*

*Anſw.* God doth accept the will for the deed; for if there be firſt a willing minde, it is accepted according to that a man hath, and not according to that hee hath

A willing minde to do well after our ability, is acceptable vnto God.

hath not, 2. Cor. 8. 12. A cup of cold water ſhall not loſe the reward, Matth. 10. 42. And the poore widdowes myte is more acceptable to God, than the ſuperfluitie of the wealthy, Mar. 12. 43. 44.

## Of commom croſſes, vexations, and outward moleſtations.

Ob. *I Am croſſed one way or other: the Lord is euer correcting me and trying mee.*

*Anſw.* Happy is the man whom the Lord correcteth, Iob, 5. 17. Pſalm. 94. 12. For whom the Lord loueth, hee chaſtiſeth, and ſcour-

Pſ. 94. 11. 13.

ſcourgeth euery ſon whom he receiueth ; for if wee be without chaſtiſemẽt, whereof all are partakers, then are we baſtards and no ſonnes, Heb. 12.6.7. Alſo bleſſed is he that indureth tentations, Iam. 1. 12. For God doth thus proue his children, that he might doe them good in the latter end, Deut. 8.16.

Obiect. *I am iniured vniuſtly, and it vexeth mee to be wronged of them, that I do no wrong vnto.*

*Anſw.* *Dauid* was perſecuted without cauſe, Pſal. 119. 161. So was Ieſus himſelfe ; let not this therefore vex thee, knowing that it is thanke-worthy to indure griefe, ſuffering wrongfully : and it is acceptable to God

God to take it patiently, 1. Pet. 2. 19. 20.

Obiect. *But ſuch, as both by reaſon and religion are bound to mee, haue yet abuſed me.*

*Anſw. Dauid* was abuſed of his familiar friend, Pſal. 41. 9. With whom he had taken ſweet counſell, and walked into the houſe of God in company, Pſal. 55. 14. And Ieſus Chriſt betrayed by *Iudas*, one of his twelue choſen houſe-hold ſeruants, and that with a token of loue, and vnder a friendly ſalutation, Matth. 26. This is therefore no ſtrange tryall, but ſuch as befell the beſt beloued of God.

Obiect. *I haue many aduerſaries,*

*uerſaries, and am now at this preſent in great danger of them.*

*Anſw.* Dread them not, the Lord hath a hooke to put in their noſtrils, 2. Kings 19. 28. He can confound their wiſedome, as he did *Achitophels*, 2. Sam. 17. 14, or ſtrike them blind, as hee did the Sodomites, Gen. 19, and the armie of the Aramites, 2. King. 6. 18, or hide thee from their wrath, as he did *Eliah* from the furie of *Iezabell*, 1. Kin. 18. 12. & 19. And *Ieremy* with *Baruch*, from the hands of the Princes, Ier. 36. 26, or command them not to hurt thee, as hee did *Laban* purſuing *Iacob*, Gen. 31. 24. 29, or turne their hearts,

harts, as he did *Esaus* toward *Iacob*, Ge. 33. Making them to bee at peace with thee, Prou. 16. 7, or raise vp for them enemies to keep them busied, that thou maiest escape, 1. Sam. 23. 27. 28, or else make their hearts melt, taking knowledge of thine innocency, and cause their owne mouthes to iustifie thee, and condemne themselues as *Saul* did, when hee vniustly pursued after *Dauid*, 1. Sam. 24. 16. 17. 18. & 26. 21.

Obiect. *My aduersaries are full of trickes and deuises, to bring their matters about.*

*Answ.* The Lord disappointeth the deuises of the craftie, that their hands can

can not performe their enterprizes, Iob, 5.12. Yea he taketh the wiſe in their owne craftineſſe, Verſe 15, and their owne counſel ſhal caſt them downe, Iob. 8.7. Pſal. 21. 11. & 33. 10. Eſa. 33. 11. Nehe. 4. 15.

Obiect. *They are mightie and rich, and I am of a meane and poore eſtate.*

*Anſw.* But the Lord ſaueth the poore from the ſword, from their mouth, and from the hand of the mighty, ſo as the poore hath hope, Iob, 5. 15. 16. For the Lord will mainetaine the cauſe of the afflicted, and the right of the poore. Pro. 22. 22. 23 Pſal. 140. 12.

Obiect. *They ſpeake lies, and are falſe witneſſes againſt me.*

*Anſw.* The mouth of them

Prou. 12.19. 22. & 19. 5. 9. & 21.28.

them that ſpeake lies ſhall be ſtopped, Pſalm. 63. 11. And they ſhall bee deſtroyed, Pſal. 5. 6. *Dauids* enemies did belye him. Pſalm. 35. 11. So did *Naboths*, 1. King. 21. The Iewes aduerſarie *Haman*, Eſter, 3. 8 and others, Eſdr. 4. 12. And the enemies of the Lord Ieſus did wickedly belye him; ſo as the malice of thine enemies heerein, is no other than was Chriſts, and all theſe before named. But hearken what is ſaid, The almightie will witneſſe for thee, though thine aduerſaries ſhould write a booke againſt thee, Iob, 31. 35.

Obiect. *They trauel with miſchiefe, they haue digged a pit, and ſpread a net, and haue*

*haue ſet trappes in the way for me.*

*Anſw.* Let them trauell with miſchiefe, they ſhall bring forth a lye, Pſalm. 7. 14, and fall into the ditch which they haue digged, Verſ. 15, and in the net which they haue hid, ſhall their owne feet bee taken, Pſal. 9. 15.

Reade the whole 64. Pſalme, noting the malice of the wicked, their policy and combination againſt the true hearted, and their ouerthrowe.

Obiect. *In my aduerſitie my friends forſake mee, and for verie feare of mine enemies, my deereſt and ngheſt of bloud haue left mee, and I am ſo deſtitute of ſuccour.*

*Anſw.* Of ſuch friends *Iob* complaineth, Chap. 19. 19, and *Dauid*, Pſalm. 31. 11. & 38. 11: but what though man leaue vs, the Lord will ſtand by vs, 2. Tim.

Friends faile in aduerſity. Pſal. 142. 4. & 69. 8. & 38. 11.

Tim. 4. 16. And when father and mother doe forsake vs, the Lord will take vs vp, Psal. 27. 10. For the Lord will regard the prayer of the destitute, and not despise their prayer, Psalm. 102. 17, and will deliuer them out of the hand of the wicked, Psal. 97. 10, standing at the right hand of the poore, to saue him from those that condemne his soule, Psal. 109. 31.

His prouident care is ouer poore prisoners.

Obiect. *I am in danger of imprisonment, and the crueltie of mine enemies is such, if they once throwe me into prison, I shall neuer get out.*

*Answ.* The Lord looketh downe from the height of his sanctuarie, from heauen

uen doth the Lord behold the earth, to heare the groaning of the priſoner, to loſe thoſe that are appointed to death, Pſal. 102. 19. 20. *Ieremy* was in a dungeon, *Iehoiachim*, 2. King. 25. 27. *Paul* and *Sylas* in priſon, yet GOD deliuered them; yea and *Manaſſes* in chaines, and that for his wickedneſſe, yet then truely repenting and praying for mercie, the Lord ſet him alſo at libertie, 2. Chron. 33. 11. 12. 13.

Ob. *But I know the priſon that I ſhall go to, is kept by a ſturdy and hard hearted goaler, without any religion, therefore may I periſh while I am there.*

*Anſw. Ioſeph* was caſt into

into priſon vnder a heathen, but the Lord being with him, and ſhewing him mercy, gaue him fauour in the ſight of the keeper of the priſon, Gen. 39.21:& S. *Paul* and *Sylas* being at the firſt cruelly dealt with by a Goaler, vnder whom they were impriſoned, yet ſoone got ſpeciall fauour at his hands, the Lord hauing conuerted him to the faith of Chriſt, Acts, 16. 24. 33.34.

Obiect. *Ah, I am caſt downe, my wicked aduerſaries haue preuailed, I almoſt faint in this my trouble.*

*Anſw.* Be of good courage the Lord wil ſtrengthen thine heart, Pſal. 31.24. & 27.

& 27. 14. Waite on the Lord, and he will ſaue thee, Eſa. 25. 9. He will raiſe vp all thoſe that bee bowed downe, Pſalm. 146. 14. & 146. 8. Hee lifteth vp the meeke, and caſteth the wicked downe to the ground, Pſal. 147.

Obiect. *It grieueth mee to ſee how they now triumph, and reioyce ouer mee, as one vtterly forſaken, left deſtitute, and forgotten of God.*

*Anſw.* The Lord forgetteth not the cry of the afflicted, Pſal. 9. 12, hee regardeth the prayer of the deſtitute, Pſal. 102. 17, hee is a refuge in times of trouble to the oppreſſed, Pſalm. 9. 9. & 14. 6; yea, for the oppreſſion of the poore, for the

Pſal. 22. 24. The Lord thinkes vpon the afflicted, to deliuer them.

the ſighing of the needy, now will I riſe (ſaith the Lord) I wil ſet him in ſafe-tie, from him that puffeth at him, Pſa. 12. 5.

Obiect. *But ſeeing I am not deliuered, I feare God hath forſaken mee, and the rather, for that I haue v-ſed good and lawfull meanes for deliuerance, and yet ſince that time I haue beene worſe dealt with then be-fore.*

Meanes at firſt may ſeeme to be weake, which after may pre-uaile.

*Anſw.* So were the Iſraelites (for a while) worſe dealt with by *Pharaoh* and the Egyptians, becauſe *Moſes* and *Aaron* were means for their deliuerance, but at the length they were ſet free, Exod. 5. 23. & 12. 41. Waite therefore on the Lord

Lord, and he wil ſaue thee, Prou. 20. 22. For the Lord forſaketh not them that ſeeke him, Pſal. 9. 10. & 37. 28. Hee ſaueth by his right hand them that put their truſt in him, from thoſe that riſe vp againſt them, Pſalm. 17. 7. Remember I pray thee, who euer periſhed being innocent, or where were the righteous cut off? Iob, 4. 7. Pſal. 18. 30.

Obiect. *I hope I ſhould doe well, but that I feare one man, that is high minded and mightie, who beareth the moſt ſway, and is a great friend to my aduerſaries, and ſo my enemy, beleeuing lyes alſo and falſe reports againſt mee.*

*Anſw.* Bleſſed is the

Man is not to be feared.

man, that maketh the Lord his truſt, and reſpecteth not the proud, nor ſuch as turne aſide vnto lies, Pſal. 40. 4. Why ſhouldeſt thou bee afraide of a man that ſhall dye, and euen in a moment? Iob, 5. 20. or of the Sonne of man, which ſhall be made as graſſe? Eſay, 51. 12. If God be with vs (ſaith the Apoſtle) who can be againſt vs? Rom. 8. 31. Therefore ſay with *Dauid*, my defence is in God, Pſal. 7. 10. The Lord is on my ſide, I will not feare what man can doe vnto me, Pſal. 118. 6.

Obiect. *Yea, but if I had ſome ſuch great helpes to ſtand for mee, as they haue for them, it were the better,*

*and I ſhould hope ſo the ſoo-ner to prevaile.*

*Anſw.* It is better to truſt in the Lord, then to put any confidence in man: it is better to truſt in the Lord, than to put confidence in Princes, Pſal. 118. 8. 9; In whom there is no help, Pſal. 146. 3. For mans breath goeth forth, hee turneth to his earth, in that very day his thoughts periſh, Verſ. 4. Happy therefore is he, that hath the God of *Iacob* for his helpe, whoſe hope is in the Lord his God, who keepeth truth for euer, and executeth iudgement for the oppreſſed, Verſ. 5. 6. 7. Turning the way of the wicked vpside downe, Verſ. 9.

Though it be not amiſſe to haue fauour of man, yet it is beſt to truſt onely in God.

Obiect. *I know it is best to trust in God, who is able to deliuer, but what meanes to vse, that God may deliuer me, I know not.*

Prayer a meanes to be vsed for deliuerance in trouble.

*Answ.* Euen humble and feruent praier, for (saith the Lord) Call vpon me in the day of trouble, and I will deliuer thee, and thou shalt glorifie me, Psal. 50. 15. For the Lord is nigh vnto all them that call vpon him: to all that call vpon him in truth, Psal. 145. 18.

Obiect. *I haue often called, and (blessed be his name) he hath often heard mee, but I may not yet thinke, that he will doe so still.*

God is not weary of well doing.

*Answ.* The Lord will deliuer thee in six troubles, yea in seuen, there shall no euill

euill touch thee, Iob. 5. 19. Many times did hee deliuer the Iſraelites, Pſal. 106. 43. For the goodneſſe of God indureth continually, Pſal. 52. 1. And he delighteth to doe good to his people, Ier. 32. 41.

Obiect. *I am conſtrained to make my ſuite vnto the King, and I feare to thinke of it (though my cauſe bee moſt iuſt), becauſe of the maieſty of that his place and perſon.*

*Anſw.* Pray vnto the King of Kings, for the Kings heart is in the hands of the Lord, as the riuers of water, hee turneth it whether ſoeuer he will, Prou. 21. 1.

Obiect. *I feare that ſome haue falſly informed againſt*

*mee, and ſo the truth of my cauſe ſhall not bee vnderſtood.*

*Anſw.* What if they haue? it is the honour of a King to ſearch out a matter, Prou. 25. 2. And the eyes of the Lord preſerue knowledge, and he ouerthroweth the words of the tranſgreſſour, Prou. 22. 12.

Obiect. *But a wicked* Zibah, *in his treacherous courſes by flatterie, and his ſiniſter practiſes mis-led* Dauid *(a wiſe Prince) in matter of iudgement.*

*Anſw.* A King that ſitteth in the throne of iudgement, ſcattereth away all euill with his eyes, Prou. 20. 8. And a wiſe King ſcattereth the wicked, & bring-

eth

eth the wheele ouer them, Verſ. 26. For by taking away the wicked from before him, his throne is eſtabliſhed in righteouſneſſe, Prou. 25.5. In his lippes is a diuine ſentence, and his mouth tranſgreſſeth not in iudgement, Prou. 16.10.

Ob. *A* Dauid, *though he bee both a wiſe and a good King, yet is hee but a man, and ſo may do amiſſe againſt me, a poore diſtreſſed* Mephibosheth, *made contemptible by my enemies.*

*Anſw.* Mercy and truth doe preſerue the King, and his throne is vpholden with mercy, Prou. 20.28. To Kings it is an abomination to commit wickednes, Pro. 16. 12. And the King that

faithfully iudgeth the poor, his throne ſhall bee eſtabliſhed for euer, Prou. 29. 14.

Obiect. *I ſhould haue good hope to ſpeede, but that my aduerſaries can make friends, and haue many deuiſes to hinder my ſuite.*

*Anſ.* There are many deuiſes in a mans heart; neuertheleſſe the counſell of the Lord, that ſhall ſtand, Prou. 19. 21. Many ſeeke and will intreate the fauour of the Prince, Verſ. 6. But euerie mans iudgement commeth from the Lord, Prouerbs, 29. 26.

Prou. 21. 30. Ier. 9. 23.

Of

## Of euils in a Common-wealth.

Ob. *I Thinke there was neuer a worse age, one can not trust an other; such deceit, lying, flattering, swearing, forswearing, mischiefe, and crueltie, yea and all iniquitie: but truth and goodnesse few like and allow of.*

*Answ.* Mans heart possessed with griefe of present euills, which he onely considereth off, maketh him forget what hath been. But behold thou now the former time, and weigh the complaints of the Prophets. *Osea* saith, there was

Formertimes worse: yet the present time commonly complained off.

in his daies, no mercy, truth, nor knowledge of God in the Land; but ſwearing, lying, killing, ſtealing, and whooring, and bloud touching bloud, Chap. 4. 1. 2. They ſet trappes and laide nets to catch men, many by deceit became great, and waxed rich, Chap. 5. 26. 27. Brothers would ſupplant one another, and neighbours would walke vp and downe with ſlanders, and one deceiue another, they would ſpeake peaceably with the mouth, but in hart would lay waite, Chap. 9. 4. 5. 8. They were ſhameleſſe in adulteries, and abominable whooredomes, like fed horſes, neighing after their neighbours wiues, Chap. 5. 8. Coue-

8. Couetouſneſſe and falſehood raigned in Prophets, and Prieſts, ſoothing and flattering vp the people, and that without ſhame, Chap. 6. 13. 14. 15. Being in *Eſaus* dayes as greedy dogges, neuer ſatisfied, Chap. 56. 11. But neither they, nor the people were valiant for the truth. Ier. 9. 3. None called for iuſtice, none pleaded for truth, Eſa. 59. 4. The cauſe of the fatherleſſe, and right of the needy they iudged not, Ier. 5. 28. Their Princes were rebellious, and companions of theeues, they loued gifts, and followed after rewards, Eſa. 1. 23. They altogether brake the yoke, and did burſt the bands of their obedience towards

towards God, Ier. 5. 5. And the house of God in those wicked times by stealing, murther, adultery, and other sinnes was made a den of theeues, Ierem. 7. 9--11. And therfore now no greater cause to complaine of this age than formerly hath beene, the consideration may worke patience and prayer: yet not without griefe of heart, as the euills did cause the godly men in those dayes to mourne.

Eccles. 4. 4. Obiect. *I can not but marueil to see the oppression of the poore, and violent perverting of iudgement and iustice.*

*Answ.* Maruell not at the matter: for hee that is higher than the highest regardeth,

gardeth, and there is greater then they, Eccles. 5.8.

Obiect. *It may seeme that there is no prouidence, that God regardeth not, and that hee doth not behold, what is done here vpon earth.*

*Answ.* The Lord from the place of his habitation, looketh vpon all the inhabitants of the earth, hee fashioneth their hearts, hee considereth al their works, and beholdeth all the sons of men, Psal. 33.13.14.15. Yea he looketh to the ends of the earth, and seeth vnder the whole heauen, Iob, 28.24. Psal. 113.6.

2. Chro. 16.9 Gods eyes are euery where, and knowes all and euery particular mans doing. Ier. 32. 19.

Obiect. *This may bee so in generall in a confused manner; but hee doth not take notice of euery particular*

*lar mans doing.*

*Answ.* There is not any creature, that is not manifest in his sight: but all things are naked and open to his eyes, with whom wee haue to doe, Heb. 4. 13. The wayes of a man are before the eyes of the Lord, and hee pondereth all his doings, Prou. 5. 21. Hee seeth a mans waies, and counteth all his steppes, Chap. 31. 4. His eyes are in euery place, beholding the euill and the good, Prou. 15. 3. Hee tryeth the raynes and the hart, Ier. 11. 20. 1. Sam. 16. 7. Though it bee deceitfull aboue all things, Ier. 17. 9. 10. And considereth our thoughts long before.

1. Chro. 28. 9 Psal. 7. 10. & 20. 12. & 94. 11.

Obiect. *Be it that Gu*

*seeth*

*seeth thus, as is saied; yet it may be, he is not able to rule and gouerne them.*

All things are possible with God

*Answ.* God is greater than man, Iob, 33.12. And doth what he will in heauen and in earth, for there is nothing too hard for him, Ier. 32.17. Psal. 135.6.

Obiect. *Then it may seeme, that hee is respectiue of persons: if hee can take order with them, and will not.*

God is no accepter of persons. Deut. 10. 17. 2. Chro. 9.7. Act. 10. 34. Rom. 2.11.

*Answ.* Hee doth not accept the person of Princes, nor regardeth the rich more then the poore, for they are all the work of his hands, Iob, 34.19.

Obiect. *Well, for all this, seeing that God forbids sin, and hateth iniquitie, and yet men*

*men commit ſinne and iniquity: it ſeemeth not reaſonable, that hee ſhould ſuffer them to liue vpon the earth.*

God ſuffereth the wicked to remaine vpon the earth.

*Anſw.* God giueth not account of any of his matters, Iob, 33. 13. But what if God, willing to ſhew his wrath, and to make his power knowne, doth indure (with much long ſuffering) the vaſſals of wrath made vp to deſtruction, Rom. 9. 22. Otherwiſe they ſhould ſoone be cut down, and the Lord would raine vpon them ſnares, fire and brimſtone, and an horrible tempeſt, this ſhould bee their portion to drinke, Pſa. 11. 5 6.

Obiect. *Mee thinke yet, they ſhould not be ſuffered to*

doe

*doe what they list, as wee see they doe daily.*

*Answ.* They doe not what they list, though wee thinke so, and that they themselues also bee so perswaded. It is the Lord that doth onely whatsoeuer hee pleaseth, Psalm. 115. 3. Iob, 23. 13. But they doe not what they will, for they can not speake but as hee will, Prou. 16. 1. Nor goe, but by his direction, Vers. 9. Ierem. 10. 23. Prou. 20. 24. Their power, counsell and consent doe that, which Gods hand and his counsell determined before to bee done, Act. 4. 28. Therefore in all these things which come to passe, wee may say with *Ely*: It is the Lord, let him

The wicked do not what they list.

2.Sam.16. 10. 11.

him doe what seemeth him good, 1.Sam.3.18.

Obiect. *But it may not seeme credible, that the Lord doth heare and see all their wayes, & the iniquitie which they doe commit; for it is so horrible, & the villany therof in many so outragious, that man can not indure it. Can God heare and see, and let them alone?*

God beholds the wicked, and seeth what they doe.

*Answ.* Mine eyes (saith the Lord) are vpon all their waies, they are not hid from my face, neither is their iniquitie hid from mine eyes, Ier.16.17. For he that planted the eare, shall hee not heare? hee that formed the eye, shall not hee see? and hee that teacheth man knowledge, shall not hee know?

know? Pſal. 94. 1. 10.

Obiect. *Belike then, the Lord is not angrie with them, and therefore may they continue and proceede on, without feare of puniſhment.*

*Anſw.* Though the Lord keepe ſilence a long time, when men do theſe things: yet one day will he reproue them, and ſet their ſinnes in order before them, Pſalm. 50. 21. In the meane ſeaſon, hee is angry with the wicked euery day, Pſalm. 7. 11. And hee ſeeth and beholdeth miſchiefe and ſpite, to requite it with his hand, Pſa. 10. 14. For the wicked, and him that loueth violence, doth his ſoule hate, Pſal. 11. 5. Yea hee hateth all

Eſa. 42. 14. God is angry with the wicked, though hee forbeare to reuenge himſelfe for a ſeaſon.

all the workers of iniquity, abhorring the bloudie and deceitfull man, Pſalme 5. 5. 6.

Obiect. *The mighty ſit in iudgement to iudge others: but none taketh notice of their proceedings.*

*Anſw.* Yes verily, God ſtandeth in the congregation of the mightie. Hee iudgeth among the Gods, Pſalm. 82. 1. And ſitteth in the throne iudging right, Pſal. 9. 4. For the righteous Lord loueth righteouſnes, his countenance doth behold the vpright, Pſal. 11. 7.

Obiect. *The poore compldine, the oppreſſed are not releeued, the fatherleſſe and widowes are neglected, their cauſe cõmeth not before thẽ.*

*Anſw.*

*Answ.* The Lord executeth righteousnesse and iudgement, for all that are oppressed, Psal. 103.6. Hee heareth the cry of the afflicted, Iob, 34. 28. Hee heareth the poore, Psal.69,33. He deliuereth the poore in his affliction, Iob, 36.15. The Lord will maintaine the cause of the afflicted, & the right of the poore, Psal. 40.12. He is a father of the fatherlesse, and a iudge of the widdow in his holy habitation, Psalm. 68. 5. Hee wil deliuer the needy when hee cryeth, the poore also, & him that hath no helper, Psal. 72.14.

The poore afflicted, haue God for their iudge, hee pleadeth for them.

Obiect. *But these want an aduocate and Lawyer to plead for them, and there-*

*fore*

*fore are they ſpoyled, of thoſe that ſeeke their ouerthrow.*

Eſa. 3. 13. 14.

*Anſw.* The Lord will plead the cauſe of the poore and afflicted, and wil ſpoyle the ſoule of thoſe that ſpoyle them, Prou. 22. 23. For their Redeemer is mightie, Prou. 23. 11.

Obiect. *Though a man may haue his cauſe pleaded, iuſtly defended, and ſentence on his ſide pronounced, yet it may want execution.*

*Anſw.* The Lord alſo executeth righteouſnes and iudgement, for all that are oppreſſed, 103. 6. He eſtabliſheth equitie, Pſal. 99. 4. For righteouſnes & iudgement, are the habitation of his throne, Pſal. 97. 2.

Of

# Of Warres.

Ob. *THere is a preſſing of ſouldiers euery where, we muſt into the wars: but how we ſhall prenaile I can not ſee.*

*Anſw.* Through God we ſhall doe valiantly, for he it is that ſhall tread downe our enemies, Pſal. 60. 12.

Obiect. *We want ſtrength and skill.*

*Anſw.* God girdeth his with ſtrength vnto the battell, & teacheth their hands to warre, and with their armes to breake euen bowes of ſteele, Pſa. 18. 32. 34. 39. Pſal. 68. 35. & 144. 1.

Obiect.

Obiect. *Wee are very ſhortly to ioine in battel with a great hoaſt, which bee the enemies of our faith and true religion.*

Not to feare to fight againſt the enemies of the Church.

*Anſw.* Feare them not (ſaith the Lord) for I am with you: be not diſmaied I will ſtrengthen you, yea I will helpe you, yea I will vphold you with the right hand of my righteouſneſſe, Eſa. 41.10. For the battell is not yours, but the Lords: goe out therefore againſt them; for the Lord will be with you, 2. Chron. 20. 15.18.

Obiect. *But we Captaines feare, that many newly preſſed are faint hearted and will not fight.*

*Anſw.* They ſhall be as mighty

mighty men, which treade downe their enemies in the mire of the ſtreets in the battell, and they ſhall fight becauſe the Lord is with them, Zach. 10.5.

Obiect. *The enemies ſerue vnder a mightie potentate, and are a great multitude.*

*Anſw.* Bee ſtrong and couragious, bee not afraide nor diſmaied for that King, nor for all the multitude that is with him, for there be more with vs, than with him. With him is an arme of fleſh: but with vs is the Lord our God to helpe vs, and to fight our battels, 2. Chron. 32. 7. 8. There is no king ſaued by the multitude of an hoaſt, a mightie

There are moe with the godly, than with the wicked. 2. King. 6. 16.

man is not deliuered by much ſtrength, Pſal. 33.16.

Obiect. *But beſides his owne ſtrength and puiſſance, hee hath many Princes his confederates, who haue ioyned their powers to his, and we are but an handful: therfore doe they boaſt and make themſelues ſure of the victorie.*

A ſmal company may preuaile againſt a huge hoaſt.

*Anſw.* Let not him that girdeth on his harneſſe boaſt himſelf, as he that putteth it off, 1. Kin. 20. 11. As did *Benhadad*, who came againſt *Ahab* with Horſes and Chariots, and thirtie two Kings alſo with him, Verſe 1. Yet ſeuen thouſand two hundred thirtie & two of Iſrael ouerthrew his hoaſt, and made him flye out

out of the field, Verſ. 15. 20. *Zerah* the Ethiopian came againſt *Aſa* with a huge hoaſt, of a million of men, with many Chariots and horſe-men, yet becauſe *Aſa* did rely vpon the Lord, that innumerable multitude was ouerthrowne, 2. Chron. 16. 8. & 14. 9. 13. For it is nothing with the Lord to helpe, whether with many, or with them that haue no power, V. 11.

Obiect. *But beſides the multitude (being two to one) the enemy hath by a ſtratagem of warre, gotten vs into the very midſt of them, they haue laied an ambuſhment, ſo as the battell is before and behinde.*

*Anſw.* It is not policie

Policy cannot preuaile, where God will giue the victory.

that can preuaile against the Lord. *Ieroboam* that Idolater came into the field with a chosen army of eight hundred thousand mighty men of valour, 2. Chron. 13. 3. And *Abiiah* a true worshipper of God, but with halfe so many, being also compassed round with *Ieroboams* hoast, yet crying vnto the Lord, hee deliuered them into the hand of *Abiiah*, who slew of them fiue hundred thousand chosen men, Verse 14--17. Because *Iudah* relied vpon the Lord God of their fathers, Vers. 18.

Obiect. *They are well furnished with weapons.*

*Answ.* No weapon that is framed against thee shall pros-

prosper, Esa.54.17.

Obiect. *They haue gotten the places of aduantage, the Hils and Mountaines from vs.*

*Answ.* Truely in vaine is safetie hoped for, from the hils, and from the multitude of mountaines: truely in the Lord our God is the saluation of Israel, Iere. 3.23. Who is God in the valleys, as well as on the hils, to giue his people victorie, 1.King.20.28.

The aduantage of the place, preserues not against Gods power.

Obiect. *They bee strong in horse-men.*

*Answ.* A horse is a vaine thing for safety, neither shal he deliuer any by his great strength, Psal.33.17. The riders on horses shall be confounded, Zach.10.5.

Esa.31.3.

Obiect. *They haue many Chariots.*

Esa.31.1. Prou.21.31. 2.King.6.7.

*Answ.* Indeed some put their trust in Chariots, some in Horses, but let vs remember the name of the Lord our God, whose Chariots are twentie thousand, euen thousands of Angels, Psal. 68.17.

Obiect. *Well, they bee gathered together to bid vs battell.*

*Answ.* Behold they shall surely gather together, but not by me. Whosoeuer shal gather together against thee (saith the Lord) shall fall for thy sake, Esa.54.15.

Ob. *But it seemeth to me impossible to escape in the battel, frō the shot of the Artillery, it flieth so thicke vpō vs.*

*Ans.*

*Anſ.* Truſt in God, and hee ſhall couer thy head in the day of battell (Pſalm. 140. 7) vnder his wings; his truth ſhall be thy ſhield, and buckler, thou ſhalt not need to feare the terrour of the night, nor for the arrow that flyeth by day, nor for the deſtruction that waſteth at noone. A thouſand ſhall fall at thy ſide, and ten thouſand at thy right hand, but it ſhall not come nigh thee, Pſal. 91. 4--7.

Obiect. *Wee want a wiſe and valiant man of warre to be our Leader.*

*Anſw.* The Lord mighty in battell (Pſal. 24. 8.) ſhall goe forth as a mightie man, like a man of warre, he ſhall cry, yea roare; hee ſhall be-

haue himſelfe mightily, and preuaile againſt his enemies, Eſa. 42.13.

Obiect. *Wee want the company and countenance of mighty Princes, to helpe vs.*

Earthly Princes power, is not to be truſted vnto, but we are to beleeue in the Lord.

*Anſw.* Put not your truſt in Princes, nor in the ſonne of a man, in whom their is no helpe, Pſal. 146. 3. For he goeth forth, he returneth to his earth, in that very day his thoughts periſh, Verſ. 4. It is better to truſt in the Lord, than to put any confidence in man. It is better to truſt in the Lord, than to put any confidence in Princes, Pſal. 118. 8. 9. For the eyes of the Lord runne too and fro, throughout the whole earth, to ſhew himſelfe ſtrong in the behalfe of

of them, whoſe heart is perfect towards him, 2. Chron. 16. 9.

Obiect. *They haue ſtrong helpers: but we haue few, or none to take part with vs.*

*Anſw.* Feare not, 2. Kin. 6. 16. Though men doe not aide vs, yet God being for vs, who can bee againſt vs, Rom. 8. 31. For with them is onely an arme of fleſh: but with vs, is the Lord our God to helpe vs, and to fight our battels, 2. Chron. 32. 8. So as they that bee with vs, are moe then they that be with them, 2. King. 6. 16. 2. Chron. 32. 7.

If God be with vs, none can ſtand againſt vs. Ier. 17. 5.

Ob. *Yet peraduenture the enemy may force vs to retire, and wee are neere no Caſtle, ſhelter, or place of refuge.*

*Answ.* The Lord is a ſhelter, a ſtrong tower, Pſa. 61. 3. A rocke of ſaluation, Pſal. 62. 2. And our refuge, Pſalm. 46. 7. & 48. 3. Yea, the name of the Lord is a ſtrong tower, the righteous runneth into it, and is ſafe, Prou. 18. 10.

*Parents.*

## Of particular callings and courſes of life, and firſt concerning Parents.

Ob. *I Am a careful father, and yet am I vexed with a lewd and rebellious child, which doth not a little afflict me.*

Godly parents may haue vngodly children.

*Answ.* Faithfull *Abraham* (the friend of God) had

had a mocking *Ismaell*; good *Isaac*, a prophane *Esau*; and zealous *Dauid*, his most wicked and vnnaturall sonne *Absolom*.

Obiect. *I haue instructed him, but he is not the better, I will therefore leaue him to himselfe.*

*Answ.* A childe left to himselfe, bringeth his Parents to shame, Pro. 29.15. But correct thy sonne, and hee shall giue thee rest, yea hee shall giue delight vnto thy soule, Verse, 17. Correction good for children.

Obiect. *I am not in want my selfe, nor euer was destitute of competent meanes to liue (I thanke God), yet am I very much troubled about my childrens welfare, how they should doe after me, because*

*cauſe I haue little or nothing to leaue them.*

*Anſw.* The Lord is a ſtrong confidence to him that feareth him, and his children ſhall haue a place of refuge, Prou.14.26.The iuſt man walketh in his integrity,and his children are bleſſed after him, Prou. 20. 7. For the generation of the vpright ſhall bee bleſſed,Pſal. 112.2. Of which *Dauid* ſpeaketh from his experience, ſaying, I haue beene young, and now am old,yet haue I not ſeene the righteous forſaken, nor his ſeede begging bread, Pſal. 37.25.

The childrē of the righteous are bleſſed. Pſal. 103.17. & 115. 14. Prou.13. 22.

Obiect. *I am deſirous to haue my children well brought vp,and could be content*

*tent to be at coſt (to the vt-moſt of my power) for the ſame, but that I can not ſee how poſſibly they may come to preferment; for not mens deſerts, but (for the moſt part) fauour, friends, money, outward grace, and countenance of the world, fraude and flattery get men their places and preferments.*

*Anſw.* Behold, God exalteth by his power, Iob, 36. 22. Preferment (whatſoeuer man thinketh, or whatſoeuer meanes hee vſeth to obtaine it) commeth neither from the Eaſt, nor from the Weſt, nor from the South: but God is the iudge, hee putteth downe one, and ſetteth vp another, Pſalm. 75. 6. 7. Both riches and

Preferment is onely of God, and the earth diſpoſed at his pleaſure. Ier. 27. 5.

and honor come from him. He raigneth ouer all. In his hand is power and might. In his hand it is to make great, and to giue ſtrength vnto all, 1. Chron. 29.12. He raiſeth the poore out of the duſt, and lifteth the needy and beggar out of the mire from the dung-hil, that hee may ſet him with Princes, euen with the Princes of his people, Pſal. 113. 7. And to make him inherit the throne of glory, 1. Sam. 2.8.

Pſal.107.41.

## Children.

Ob. *I Am a child, (I ſpeake it with harts griefe,) of ill diſpoſed Parents, I feare*

*feare that God will visit vpon mee their ſinnes and iniquities.*

*Anſw.* Behold (ſaith the Lord) all ſoules are mine, as the ſoule of the father, ſo the ſoule of the ſonne is mine. The ſoule that ſinneth, it ſhall die, the father in his owne iniquity, Ezech. 18. 4. 18. But loe, if hee beget a ſonne that ſeeth all his fathers ſinnes, which he hath done and conſidereth, and doth not ſuch like, he ſhall not die for the iniquity of his father, hee ſhall ſurely liue, Verſes, 18. 14. 17.

A good child ſhall not fare the worſe, for his fathers wickednes.

. Obiect. *Wee bee fatherleſſe children, wee haue none to flye vnto for ſuccour, to haue remedy for the wrongs we doe ſuſtaine.*

*Anſw.*

God is the guardian to fatherlesse children.

*Answ.* The Lord is the helper, and a father of the fatherlesse, Psalm. 10.14.& 68.5. Hee is their mightie redeemer, hee will plead their cause with the oppressor, Prou.23.11. Hee will iudge the fatherlesse and oppressed, that the man of earth may no more oppresse, Psal. 10.18.

Obiect. *I haue very vnkind and vnnaturall brethren, without cause on my part.*

*Answ* Not more vnkind and vnnaturally cruel, than *Cain* was to innocent *Abell*, or *Esau* to *Iacob*, and *Iacobs* ten sonnes to their brother *Ioseph*, whom they did intend mercilesly to murther, euen of meere enuie,

uie, for the graces of God in him.

## Married persons.

Ob. I *Am vnequally yoked.*

*Answ.* God so disposeth by his prouident hand in his wisedome, that a religious *Dauid*, shall match with a mocking *Michol*; and a wise *Abigail* with a foolish and churlish *Nabal.*

Obiect. *We are of so crosse naturos, as we shall neuer be brought to accord.*

*Answ.* Pray vnto the Lord, for hee maketh them of the house to bee of one minde. Psal. 68.6.

Obiect. *Wee haue too many*

*many children.*

Children are the blessing of God.

*Answ.* Say not so, behold, children are an heritage of the Lord, and the fruit of the wombe is his reward, Psal. 127. 31. Blessed is the man that hath filled his quiuer, his house full of them, Ver. 5. It is a blessing promised to him that feareth God, that his wife shall bee as a fruitfull vine by the sides of his house, and his children as Oliue branches round about his Table, Psal. 128. 31.

Obiect. *But I am growne old, and haue the charge, not onely of mine owne children, but of my childrens children.*

*Answ.* There is no cause of discontentment, but of glory

glory and reioyſing, for childrens children are the crowne of old men, Prou. 17. 6.

Obiect. *See how very vnthankefull ſome are for Gods bleſſing, in giuing them children! but I that deſire them can not haue them, and remaine hopeleſſe.*

God can make the barren to beare children.

*Anſ. Hannah* remained long childleſſe, yet at the length God made her fruitfull, 1. Sam. 1. 20. & 2. 21. For the Lord ſetteth the ſolitarie in families, Pſal. 68. 6. And maketh the barren woman to keepe houſe, and to bee a ioyfull mother of children, Pſal. 113. 9, when it pleaſeth him. If thou doſt remaine childleſſe, be content to bee without a certaine

taine care, for an vncertaine comfort. For as a wiſe child maketh a glad father, and cauſeth the mother to reioyce, Prou. 15. 20. & 23. 24. 25. So a fooliſh ſonne is a griefe to his father, and bitterneſſe to her that bare him, Prou. 17. 25.

## Vnmarried.

A good wife is Gods gift.

Ob. I *Haue a mind to marry: but I feare to bee ill ſped.*

*Anſw.* Goe vnto God for his furtherance & bleſſing; for houſe and riches are inheritance from Parents, but a prudent wife commeth of the Lord, Pro. 19. 14. By his fauour thou ſhalt

ſhalt finde her, Pro. 28.22. And hee will ſend his Angel with thee to guide thee in the way, Gen. 24.7.

Obiect. *I haue beene married, but haue now loſt a comfortable yoke-fellow, and a moſt obedient louing wife: the remembrance of her is ſuch, as though I hardly can containe, yet am I very loth to marry againe.*

*Anſw. Abraham* had his beloued *Sarah*, for beautie hardly comparable, admirable in graces, matchleſſe for her loue to her husband, and held worthy to bee recorded by the Apoſtle, as a patterne to all wiues, for her reuerence and obedience in word and deede vnto her Lord and husband, yet 1.Pet. 3.6.

Gen.23.2.

Chap. 25. 1.

yet at the Lords call ſhee went before him, who mourned and wept greatly for her: but yet hee being very old, afterwards married *Keturah*. But for the younger ſort in yeeres, that can not containe, let them euer conſider what the Apoſtle ſaith: It is better to marry then to burne, 1.Cor.7.9.

Obiect. *I am a poore widow that haue loſt a good husband, a man fearing God, yet hath he left me in a great debt, and with a charge of children, and now the crediters come vpon me to take all away, and to leaue me nothing, neuer poore woman was in ſuch a caſe. Alas, I know not what to doe.*

*Anſw.*

*Anſw.* Bee patient and waite on God: thou maieſt read of a good mans wife, one that feared God, to haue beene left in the verie ſelfe ſame caſe, 2. King. 4. 1. Yet did the Lord (as an huſband to her), and a merciſull father to her children, miraculouſly prouide for them, both for their maintenance and paiment of the debt, Verſe 3---7. For the Lord is a father of the fatherleſſe, and a iudge of the widow, Pſal. 68. 5. He alſo relieueth the fatherleſſe and widow, Pſal. 146. 9. And euer hath had ſpeciall care of them, both for their reliefe, Deut. 24. 19. 21, the preſeruation of their ſtate, Prouerbs, 15. 25, and preuenting

God prouideth for poore widowes, and fatherleſſe children.

uenting of wrongs offered vnto them, Exo. 22.22.24.

## Maſters and Seruants.

Ob. *I Am a maſter of a family, but a world of griefe it is to ſee the deceit and falſhood of ſeruants, I am almoſt vndone by them, I thinke neuer maſter was thus dealt with.*

A good ſeruant ſerueth the Lord.

*Anſw.* Had not moſt honeſt, moſt true hearted *Mephiboſheth*, a notable deceiuer to his ſeruant, that wicked villaine *Zibah*? 2. Sam. 16. Had not religious *Philemon*, his pilfering *Oneſimus*? Doeſt thou not know that Ieſus Chriſt himſelfe had a traitour to his ſeruant

uant, who for gaine ſold his life into the hands of his bloudy enemies? Conſider and learne patience.

Obiect. *I am a poore ſeruant, I labour faithfully, but my reward is ſmall.*

*Anſw.* In ſo doing thou ſerueſt the Lord Chriſt, of whom thou ſhalt receiue thy reward, Col. 3.24. For if with a good will thou doeſt ſeruice to thy maſter, as vnto Chriſt, with feare and trembling in ſinglenes of heart, not with eye-ſeruice, as a man-pleaſer, but as a ſeruant to Chriſt, doing the will of God from the heart, for the good thing thou doeſt, thou ſhalt bee recompenſed of the Lord, Epheſ. 6. 5--8.

A good ſeruant ſerueth the Lord.

Obiect. *My maſter is a very worldling, and dealeth not honeſtly with mee in my wages, according to couenant. If it were not for common ſhame, or that he knowes by law I may recouer my dew, he would ſend me away empty-handed: it can not but grieue a man to doe faithfull ſeruice to ſuch a man.*

The maſters wickednes, ſhould not make the ſeruant faithleſſe. Gen. 30.26. 33. & 31.6. 37.38.39.40.

*Anſw.* Thou maiſt not yet ceaſe to be faithfull, looking for a reward at God hand, *Iacob* was a moſt faithfull and painefull ſeruant to *Laban*, yet did this his vncle and maſter wrong him, and changed his wages tenne times, Gen. 31. 41. And except the God of *Abraham*, and the feare of his father *Iſaac*, had been

wi

with him, ſurely his maſter *Laban* had ſent him away emptie, Gen. 31. 42. But God ſaw the faithfulnes of *Iacob*, and all that *Laban* did vnto him, and the affliction of his ſeruant, and the labour of his hands, and therefore did he graciouſly reward him, & God is one and the ſame to all faithfull ſeruants, Epheſ. 6. 8. Gen. 31. 9. 12. 42.

Obiect. *I am conſtrained to be at command to ſuch, as be enemies to true religion, idolaters, and perſecutors, and can not get away, which maketh me to thinke my ſelfe left of God, and not to bee reckoned among ſuch as feare him.*

*Anſ. Ioſeph* a godly man, liued in *Pharaohs* Court,

A good man may ſerue a bad maſter ſometime.

Gen. 41. 40. *Iacob* was a ſeruant to idolatrous *Laban*, Gen. 31. *Daniel* was with *Nebuchadnezzar* and *Darius*, Dan. 2. 48. & 6. 3. *Abedmelech* was one in *Zedechias* Court, Ierem. 38.7. And *Obediah*, one fearing God was in *Achabs* houſe, 1. King. 18. 3. Yet were they not left of God, but ſuch as did ſerue and feare him. For though they were ſeruants to men: yet were they (being good) euen the Lords freemen, 1. Cor. 7. 22.

## Men in publike authoritie.

Ob. *I Am a magiſtrate, but much diſcouraged in the execution of my magiſtracy,*

*ſtracy, for matters are ſo packt vp of others, lewde perſons ſo borne with all, and my ſelfe for iuſt proceeding ſo little regarded of my betters, ſo oppoſed by my equals, and ſo deſpiſed hereby of inferiours, as in deede, I muſt either giue ouer my place, or ceaſe to be vpright.*

*Anſw.* For all this take heed what thou doeſt: thou iudgeſt not for man, but for the Lord, who is with thee in the iudgement, 2. Chro. 19.6. Bleſſed are they that keepe iudgement, and he that doth righteouſneſſe at all times, Pſal. 106.3. Let therefore the feare of the Lord bee with thee, take heed and do it, 2. Chr. 19.7.

We may not ceaſe to doe well, though we be croſſed in our callings.

Obiect. *I am a iudge, and*

*one ſitting in the place of iuſtice: but indeed a very peruerter of iuſtice and truth: for I haue more often pretended law, than followed it; and if I had law, (then for my owne aduantage and profit, or to reuenge mee on my aduerſaries, or to pleaſure my friends, or for hope of a bribe, or to haue (in the like occaſion) an other to doe as much for me, or my friend, or for feare ſomtime) I would make the beſt of that law; & where it would ſerue the turn, there would I ſtretch it vpon the tenters, making the ſinewes the[illegible] cracke againe; and where it might make for the aduerſe party, that braunch I would falſly interpret, or make it to bee of no force.*

*Thus*

*Thus vniuſtly haue I ſit in iudgement. Woe is me: I can not hope of mercy.*

*Anſ.* Saluation is come to *Zacheus* houſe, if he beleeue in Chriſt, ſhew mercy freely and bountifully to the poore, and ſhall reſtore backe againe, what he hath gotten by forged cauillation. For the Lord looketh vpon men in his mercy. And if any ſay I haue ſinned, and peruerted that which was right, and it profited mee not, hee will deliuer that mans ſoule for going into the pit, and his life [illegible] the light, Iob, 33. 2[illegible]

Luk. 19.8.9. An vniuſt Iudge may finde mercy, if he repent and make reſtitution.

## Paſtors and Teachers.

Ob. I *Am a Paſtour ouer a flocke, but haue a re-*

*bellious people, who cauſe me to feare to diſcharge faithfully my dutie, they are ſo wickedly bent againſt me.*

Ezech. 3. 9.

*Anſw.* Be not afraide of their faces, for though they doe fight againſt thee, they ſhall not preuaile: for I am with thee, to deliuer thee (ſaith the Lord,) Ier. 1. 18. 19. And I will deliuer thee out of the hand of the wicked, Ier. 15. 20. 21.

Obiect. *I haue preached painfully, yet I finde no fruit of my labours, my diligence is but loſt vpon them.*

A painefull Paſtour ſhall not loſe the reward of his labour.

*Anſw.* The word (ſaith God) that goeth out of my mouth, ſhal not returne vnto mee void, but it ſhall accõpliſh that which I pleaſe, and it ſhall proſper in the thing

thing, wherto I ſend it, Eſa. 55. 11. Howſoeuer it doth preuaile with them, yet art thou in thy miniſtery, a ſweet ſauour of Chriſt vnto God, both in them that are ſaued, and in them that periſh, 2. Corinth. 2. 15. Thy iudgement is with the Lord, and thy worke with thy God, Eſa. 44. 4. And though the people bee not gathered, yet ſhalt thou bee glorious in the Lords eyes, and he ſhal be thy ſtrength, Verſe, 5.

Ob. *But if they amend not, I feare to become guiltie of their bloud.*

*Anſ.* If thou doſt warne the wicked, and hee turne not from his wickedneſſe, nor from his wicked way,

he ſhall die in his iniquitie, but thou haſt deliuered thy ſoule, Eze. 3.19. And art free from his bloud, Act. 20.26.

Ob. *Truely, I am weary of my calling, and ready to giue ouer my miniſtery, I am ſo diſcouraged both at home and abroad, of the laietie I am reproached, and of the clergie (in authority) I am not aſſiſted, but rather baſely eſteemed and neglected as a contemptible perſon. I haue ſuffered of all ſorts ſuch wrong, onely for my faithfulneſſe in my miniſtery, as I am not able to indure it.*

Christ is to vs his miniſters, a patterne of patience.

*Anſw.* That thou maieſt not be wearied and faint in minde, conſider the Lord Ieſus, who indured ſuch contradiction of ſinners againſt

gainſt him, and for the ioy that was ſet before him, indured the croſſe, deſpiſed the ſhame, and is now ſet at the right hand of the throne of God, Heb. 12.2. 3. Saint *Paul* fought a good fight, kept the faith, and ſo finiſhed his courſe, & therefore was a crowne of righteouſneſſe layed vp for him, 2. Tim. 4.7.8. For he that indureth tentation, when hee is tried, ſhall receiue the crowne of life, Iam. 1.12.

Obiect. *I am complained off to the higheſt authority, as an vnſufferable man.*

*Anſ.* So was *Amos* the Prophet, by *Amaziah* to *Ieroboam*, Amos, 7.10.

Obiect. *They hold me a madfellow, an enemy to the State,*

*State, & some preach against the truth which I teach, and yet must I be silent, if I complaine, I am not heard, I haue so many, and those great enemies against me.*

*Ieremies miseries.*

*Answ. Ieremy* that most sincere, zealous, and faithfull Prophet of God, was held a mad fellow, one that taught without authoritie, to be worthy stocking, and imprisonment, Cha. 29.26. 27. The Priests and false teachers spoke against him, and brought him before authoritie, as an enemy to the Sate, Chap. 26.8.10.11.& 28.1--& 38.4. They deuised mischiefes against him, abusing him with their tongue, Chap. 18.18. They had him and his ministery in

in deriſion, mocking & reproaching him, Ch.20.7.8. His familiars watched to catch aduantage againſt him, Chap. 20.10. His very life was ſought, Cha.18.20. 23. *Paſhur* ſmote him, and put him in the ſtockes, Cha. 20. 2. His writings were burnt, Chap.36.21.23. And hee caſt into a moſt loathſome, filthie and ſtinking priſon, Chap. 38. Verſe, 6. Thus was *Ieremy* dealt with. What ſhall I ſpeake of other Prophets? *Michaiah*, 1.Kings 22.27. *Vriiah*. Ier.26. 23. *Eliah*, and the reſt alſo of the Apoſtles, Biſhops, and Paſtors, faithfull Martyrs of Ieſus Chriſt after them? Thou haſt not with theſe reſiſted vnto bloud

bloud ſtriuing againſt ſin, Heb.12.4.

## Marchants.

Ob. *WE dwell by the ſea ſide, and the ſeas doe ſo often ſwell, and rage in a ſtorme, as wee may feare they will at length ouerflow the earth.*

The ſea cannot paſſe the bounds.

*Anſw.* The Lord hath placed the ſand for the bound of the ſea, by a perpetuall decree, that it cannot paſſe it; and though the waues thereof toſſe themſelues, yet can not they preuaile, though they roare, yet can they not paſſe ouer it, Ierem. 5.22, to turne againe to couer the earth, Pſal. 104.9. For the Lord hath

hath ſet barres and doores, ſaying, hitherto ſhall you come, but no further, and heere ſhall the proud waues bee ſtaied, Iob, 38. 10. 11.

Ob. *I am a Marchant, and am often to trade vpon this vnſtable element, and doe feare caſting away, for the waues are mightie, and rage horribly, when the ſtormy winde lifteth them vp, ſo as we in the ſhippes mount vp to heauen, and downe againe to the depth, reeling and ſtaggering to and fro (like drunken men), and ſometime are almoſt brought vnto our wits end.*

*Anſw.* There is yet ſafety vpon the ſeas, for the Lord ruleth the raging of the ſea, when

There is ſafety vpon the ſeas.

when the waues thereof arise he stilleth them, Psalm. 89. 9. Hee is mightier than they, Psal. 93.4. For when men doe cry vnto him in their troubles, he deliuereth them out of their distresse: hee makes the storme to cease, and the waues to bee still, and bringeth them to their desired harbour, Psal. 107. 28. 30. O that men would therefore praise the Lord for his goodnesse, and his wonderful works to the children of men! Psal. 31.

## Tradesmen.

Ob. *I Am a tradesman, & desire to liue honestly: but if I so doe, I see I shal not thriue.*

*Answ.*

*Answ.* The vpright ſhall haue good things in poſſeſſion, Prou. 28. 10.

Ob. *But by my honeſt dealing, I get but little, when others poſſeſſe great riches.*

*Anſ.* Better is a little in the feare of God, then great riches without equitie and right, Prou. 16. 8. And a little that a righteous man hath, is better thã the riches of many wicked. Pſ. 37. 16.

Ob. *But thus ſhall I leaue little to my children, when others make theirs gentlemẽ.*

*Anſ.* The iuſt man that walketh in his integrity, his children are bleſſed after him, Prou. 20. 7. As for the heritage haſtily gotten, it ſhall not bee bleſſed in the end, Prouerbs, 20. 21. For wealth

wealth gottē by vanity, ſhal be diminiſhed, Pro. 13. 11.

Ob. *I could gaine, if I might but vſe the common ſhifts, and ſpeake vntruely now and then, which are vſuall euery where betweene the buyer and the ſeller. Yea, thoſe that are held the moſt honeſt market-men, and approued chap-men, are not free from ſome ſhifts, and vntrue ſpeaking without which they can not liue, by buying and ſelling and gaine therby.*

Goods ill gotten ſhall not proſper. Prou. 12. 3. & 28. 8. & 13. & 11. 22. Iob, 27. 17. & 21. 5. 6. 7. Ier. 22. 13. 17

*Anſ.* The getting of treaſures by a lying tongue, is a vanitie toſſed too and fro, of them that ſeek death, Pr. 21. 6. Alſo lying lippes, are abomination to the Lord: but they that deale truly are his delight, Prou. 12. 22.

Hus-

## Husband-men.

Ob. *MY calling is very litle esteemed off, and doth want wherewith to commend it.*

*Answ.* It is not so, for this calling of the husband-man is of very great antiquitie. The first man of the first world was an husband-man, euen *Adam*, who also brought vp his children therein, Gen. 4. And the first man of the latter world, was an husband-man, euen righteous *Noah*, Gen. 9. It is also of very great necessity, for the profit of the earth is for all. The King himselfe is serued by the field, Ecc. 5. 9.

Husbandry a calling not to be despised.

Gen. 3.

Ob. *But none of account had*

*had euer eſteeme thereof, for now men of any ciuill bringing vp, ſcorne to be imployed about this calling of huſbandry, though they doe not put their hands to the labor.*

Moſt honorable perſons, haue honoured husbandry.

*Anſ.* The firſt Monarch euen God himſelfe planted a garden, Gen. 2. 8. The two next vnder him, the ſole Monarches of the earth, *Adam* and *Noah* were huſband-men. Alſo *Vzziah* a valiant King, 2. Chron. 26. Whoſe name, for his noble acts and victorious battells ſpread farre, Verſ. 8 Yet loued husbandry, Verſ. 10. If therefore moſt honourable perſons, may make a calling honourable: then is this calling of husbandry moſt honourable.

Ob.

Ob. *It may be God doth not respect so much a man in this calling, as he doth in another, and then there is small comfort in it, how honourable, ancient, and necessary soeuer it be.*

*Answ.* How much God respects the husband-man, appeareth in these things: that God is his God, and instructeth him to discretion, & teacheth him, Esa. 28. 26. He promiseth also blessing vpon his labour, if he be diligent, Pro. 27. 23. 27. & 28. 19. & 12. 11.

God respects the husband-man.

Ob. *But sometime it falleth out, that doe what wee can, one crop will not bring in an other, though wee husband it neuer so well.*

*Ans.* If you will walke in my

Mens ſinnes marre their husbandry.

my ſtatutes (ſaith the Lord) your threſhing ſhall reach to the vintage, and the vintage ſhall reach to the ſowing time, and yee ſhall eat your bread to the ful, Leuit. 26. 5. Ye ſhall eat old ſtore, and bring forth the old becauſe of the new, Verſ. 10.

Ob. *Wee oftentimes want raine, and many times haue it vnſeaſonably.*

God promiſeth ſeaſonable weather, to ſuch as ſerue him. Leuit. 26.4. Deut. 28.12. Ioel, 2.23.26

*Anſ.* If you will hearken diligently vnto my cómandements (ſaith the Lord) which I command you, to loue the Lord your God, & to ſerue him with all your heart, and with all your ſoule, then I will giue you the raine of your Land in his due ſeaſon, the firſt raine and the latter raine, that thou

thou maieſt gather in thy fruits, Deut. 11.13.14, haue graſſe alſo in the field for thy cattell, that ſo thou maieſt eat and be full, Verſ. 50. And praiſe the name of the Lord your God, that hath dealt wondrouſly with you, Ioel, 2.26.

Ob. *I thinke the raine falleth according onely to the courſe of nature, and is carried (as wee common people thinke) by Planets, and not by any ſuch a prouident hand of God; for I haue knowne it to raine in one place, and not in another, & the ſame not far aſunder.*

*Anſ.* It is the Lord God that calleth for the waters of the ſea, & poureth them out vpon the face of the earth,

Raine is by Gods appointment.

earth, Amos, 5.8. And ſendeth waters vpon the field, Iob, 5.10. Yea it is hee that watereth the ridges of the earth abundantly, making it ſoft with ſhowers, and bleſſeth the ſpringing therof, Pſal. 65. 9. 10. Hee doth alſo withhold the raine before the harueſt, and cauſeth it to raine vpon one Citie, and cauſeth it not to raine vpon another, Amos, 4.7--- And he only it is that reſerueth vnto vs, the appointed weekes of the harueſt, Ier. 5.24. Praiſed be his name.

## Of Death.

Ob. *I Am but young, very healthful and ſtrong, and yet neuertheleſſe I feare ſudden*

*ſudden death, or vntimely taking away.*

*Anſw.* If it be good for thee, & God ſo pleaſe thou ſhalt goe to the graue in a full age, and as a ricke of corne commeth in due ſeaſon to the barne, Iob, 5.26. Howſoeuer know this, that there is an appointed time to man vpon earth, Iob, 7.1. His time is in Gods hand, Pſal. 31.15. His daies and moneths are numbred, and his appointed bounds hee cannot paſſe, Iob, 14.5.

The houre of death is certainely determined of God.

Ob. *I feele an vnwillingneſſe in me to dye.*

*Anſw.* Conſider that it is the way of all fleſh, Ioſh. 23.14. 1. King. 2.2. And that it is appointed vnto men once to die, Heb. 9.27.

We ſhould not be vnwilling to die.

Iob,21.33. Eccleſ.7.2.

And though the wicked die without hope, Prou. 11. 7. Yet the righteous in death hath hope, Prou. 14.23. For wee doe know that if this earthly houſe of this tabernacle were diſſolued, wee haue a building of God, an houſe not made with hand, eternall in the heauens, 2. Cor. 5. 1. And ſhall for euer bleſſedly reſt from our labours, Reuel. 14. 13. & 21. 4.

Ob. *Oh, but (I feare me) we are ſwallowed vp of death, and ſo there is no more remembrance of vs.*

The dead as well as the liuing, are in remembrāce before God.

*Anſw.* God is not God onely of the liuing here on earth, but alſo of them that be departed this life, Matth. 22. 32. Who will giue vs victory

victory ouer death, through our Lord Ieſus Chriſt, 1. Cor. 15. 57. Who will raiſe vs vp at the laſt day, Ioh. 6. 44. For all that beleeue in him ſhall not periſh, but haue life euerlaſting, Iohn, 11. 25. 26. & 8. 51.

Obiect. *But the elect of God are ſcattered all the earth ouer: Yea, and millions of men are dead and conſumed to duſt in the graue; it is not like that theſe can be brought together, to meete the Lord at his appearing.*

All ſhall be raiſed vp at the laſt day.

*Anſ.* Yes verily; for the Lord will ſend his Angels with the great ſound of a trumpet, and they ſhall gather together his elect from the foure windes, from one end of heauen to the other,

Matth. 24. 31. The trumpet ſhall ſound, and the dead alſo ſhall riſe, 1. Cor. 15. 52. For I know (ſaith *Iob*) that my Redeemer liueth, and that hee ſhall ſtand at the latter day vpon the earth, and though after my skin, wormes deſtroy this body, yet in my fleſh ſhall I ſee God, whom I my ſelfe ſhall ſee, and mine eyes ſhall behold, and none other for me, Iob. 19. 25. 26. 27.

Ob. *Yet thoſe that are in the graue, dead and rotten when Chriſt commeth, cannot as ſoone appeare and behold his preſence, as thoſe that be then aliue; the conſideration thereof may make vs deſire ſtill to liue.*

*Anſ.* They that are aliue, and

and remaine vnto the comming of the Lord, ſhall not preuent them that are aſleepe, for the Lord himſelfe ſhall deſcend from heauen with a ſhout, with the voice of the Arch-angel, and with the trump of God, and the dead in Chriſt ſhall riſe: firſt thē, we which are aliue and remaine, ſhall together with them be caught vp into the clouds, 1. Theſſ. 4. 15. 18.

The dead in graue ſhall not be preuented, by the liuing at Chriſts comming.

Ob. *This is comfortable, but, alas, one thing much troubleth my minde often, when I think vpon my death: for my corruptions are ſo great, my faith ſo weake, Satans ſuggeſtions ſo ſtrong, & my owne conſcience ſo forcibly accuſing many times,*

*that I feare my end will bee fearefull.*

The issues of death are in the hand of God.

*Answ.* The Lord doth know (though we doe not) how to deliuer the godly out of tentations, 2. Peter, 2.9. For he is our God, euen the God of saluation, to whom belong the issues of death, Psalm. 68. 20. By whose power (and not by our owne) wee are kept through faith vnto saluation, 1. Pet. 1. 5. Who also is faithfull, and will not suffer his to bee tempted aboue that they are able, but will with the tentation also make a way to escape, that they may bee able to beare it, 1. Cor. 10. 13. So as thou maiest say (with Saint *Paul*) that the Lord will deliuer thee

thee from euery euill work, and will preſerue thee to his heauenly kingdome, 2. Tim.4.18.

Ob. *Well, though I eſcape a fearefull end before men: yet may I be damned at the laſt day.*

*Anſw.* He that heareth my words (ſaith our Lord Ieſus) and beleeueth in him that ſent mee, hath euerlaſting life, and ſhall not come into condemnation; but hath paſſed from death to life, Ioh. 5. 24.

No condemnation to thoſe that are in Chriſt. Rom.8.1.

Ob. *But when we are in heauen, wee may perhaps bee caſt out thence againe, as the Angels were, and ſo be ſeparated from Chriſt againe.*

*Anſ.* No, we ſhall at the laſt day be like him, 1. Iohn, 3. 2.

The Elect at the laſt day ſhall be euer with Chriſt.

3.2. And appeare with him in glory, Col. 3.4. And ſo ſhall wee be euer with the Lord, 1. Theſ. 4.17. Therefore let vs comfort one another with theſe wordes, Verſ. 18.

Ob. *That ſhall be a happy day to the godly: but mee thinke, hee is ſlacke in comming, the day is long too.*

Chriſt is not ſlack in comming, but ſtaieth for our good.

*Anſw.* Be not ignorant of this one thing, that with the Lord a thouſand yeeres, is but as one day: neither is the Lord ſlacke concerning his promiſe (as ſome men count ſlackneſſe) but is long ſuffering to vs-ward, not willing that any ſhould periſh, but that all ſhould come to repentance, 2. Pet. 3.8.9. For the long ſuffering of the

the Lord, we muſt account to be ſaluation, Ver. 15. To all that gladly expect his comming.

Ob. *I haue heard happily of many & ſundry comforts, which might make glad the heart of the moſt penſiue ſpirit, if there bee no doubt of the truth thereof.*

*Anſw.* The words of the Lord are pure words, as ſiluer tried in a furnace of earth purified ſeuen times, Pſa. 12.7. Pro. 30.5. The teſtimony of the Lord is ſure, Pſ. 19.7. His word is truth, Ioh. 17.17. It is true from the beginning, Pſa. 119.160. It indureth for euer, 1. Pet. 1.25 Bleſſed be God, & his mercies bee magnified for euer and euer, Euen ſo *Amen.*

*FINIS.*

Gods word is moſt infallibly true. Pſa. 119.142.